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THE EXPOSITORY TIMES

Notes of Recent Exposition

RECENTLY a group of ministers was discussing the suitability of a certain theological teacher of repute as a candidate for a post of high, academic distinction. Somebody said that the man could have no hope of preferment because amongst all his published work there was not a single example of the erudite tome. His whole literary output had been, even perhaps deliberately, directed towards making the truth of God intelligible to the common people.

This is the kind of estimation which makes the blood of the ordinary working minister begin to simmer. It would be a help, he reckons, if men who win for themselves international reputations as teachers of theology would more explicitly appreciate that a great debate has been going on for a long time on the problem of communicating the gospel and that the implications thereof apply as much to them as to him.

Professor HUNTER of Aberdeen is one who does appreciate this. The extraordinary thing about him is that it never seems to enter his mind that learning has any other function than enlightenment. In his new book, *Interpreting Paul's Gospel* [1] he is on the top of his genial and generous form. It presents the substance of his James Sprunt Lectures delivered in Richmond, Virginia, last year. He starts off with a summary of Paul's theology, making it plain right away that he will have no truck with Renan, Sir David Lindsay of the Mount, *et al.*, and their opinion that Paul was the villain responsible for poisoning the pure milk of the gospel. Of the three influences in Paul's background the Greek was superficial, the Jewish was fundamental, and the Christian derived directly from and was always deeply obliged and loyal to the primitive kerygma. Professor HUNTER is sure, with Anderson Scott, that the key word in Paul's theology is 'Salvation'—salvation as a past event, as a present experience, and as a future hope. Christ is the only Door into this salvation for every man. And He is the Saviour not only of individual man but of the whole creation. The 'better understanding of the eschatological elements in the Gospels' has not only shown 'the Liberal picture of Jesus to be false, but it has revealed the Jesus of the Gospels to be an immeasurably greater person than the Liberals had supposed—to be indeed the all-decisive person at a supreme crisis in God's dealings with men.' 'Paul and the Jerusalem leaders may have clashed on other issues. There is not a scrap of evidence that they ever clashed on the supreme issue of Christology. The Christ Paul preached was the same Christ as his precursors preached. Paul's was a greater Christ only in the sense that Paul interpreted him by new needs, relating him to the religious yearnings not of Judaism only but of the great Gentile world which he was called to evangelize. . . . historic Christianity stems from Jesus, not Paul; but Paul was the first to grasp fully the true magnitude of his person.'

In this section, in the bygoing, Professor HUNTER takes occasion to remark that Paul was always primarily a missionary and not a systematic theologian. At which one is tempted to reflect on the fact that twentieth-century ministers, even when they become theological mandarins, are not exempted from their vocation to be primarily missionaries. This is an exemption for which Dr. HUNTER's book betrays not the least appetite, for it is splendidly evangelical throughout.

In the second part he proceeds to examine the 'relevance' of Paul's insights to the contemporary situation. Is his view of sin and the demonic (for example) obsolete and morbid? It is not. After 'the two colossal disasters of our time and their awful aftermaths . . . the notion that evil is something superficial and external, clinging to man's heart as the barnacles to the ship's hull, is exploded.' Certainly there is no hope for men who have never despaired of themselves, who pin their hopes on 'the law,' or any form of the illusion that we can lift ourselves into heaven by pulling at our own boot-laces. But not by any means all men are thus complacently deluded. There are others 'if not in theological class rooms, then in mission halls, at street corners, in lonely rooms. . . . Paul did not preach for scholars, not even for philosophers; he preached for sinners. . . . They understood him, and they find him eminently intelligible still'. They will respond to a preaching of the Cross which

[1] S.C.M.: 10s. 6d. net.

eschews ' pale and pithless platitudes ' because it is a ' bold and daring ' glorying like Paul's.

Thereafter there are chapters on the convert's personal life ' in Christ,' and his life ' in the community of Christ ' ; on the Holy Spirit as the power by which the new life is lived ; on the pattern by which a man's redemption is proved and recognized ; on Paul's eschatological teaching. ' We must take Paul's views seriously, if not literally. . . . Because Paul held that the day of Christ was not far distant, we too easily forget that he believed the years of grace had a purpose and would last long enough for its fulfilment. That purpose was the evangelization of the world. . . . If the New Testament gives no warrant for the nineteenth-century conviction that human civilization is marching irresistibly to perfection, it does authorize us to hope that, in the words of the Scottish paraphrase,

The beam that shines from Sion hill
Shall lighten every land,

and to go forward to our missionary task in the persuasion that God wills that human society, while the world lasts, shall be more and more conformed to the mind of Christ.'

Finally, the Hope of Glory is to be unashamedly proclaimed. ' Communist jibes about " pie in the sky when you die " should not worry us unduly. They would not have worried Paul. For him the heavenly hope was no " grand perhaps " but " a solid weight of glory " ; no opiate of the people but a spiritual inheritance to challenge us to make our calling and election sure . . . and to give human life a meaning and an end which the men of our day, groping about in darkness and despair, need more than anything else to make them feel that life is worth living, that Christ is God's clue to its meaning, and that " the best is yet to be." '

The usefulness of the small group is a truth that is thrust upon one to-day from many sides. One thinks, for example, of the Servants of Christ the King, about which something was said in these columns a few months ago, a body consisting of groups of limited size with a religious inspiration and a religious technique of decision. Again, one thinks of groups of people belonging to the same profession who assemble, often under religious auspices, to discuss their peculiar problems. The same truth in another setting finds a place in the most recent Swarthmore Lecture, delivered by WILHELM AAREK, a distinguished Norwegian lecturer in education and psychology, and published under the title, *From Loneliness to Fellowship*.[1]

[1] Allen and Unwin ; 5s. net.

The great numbers of rootless, restless, lonely people, who are not on intimate terms either with their neighbours or with God, are an urgent problem in our day both for their own sakes and for the sake of the future of the democratic way of life, for their loneliness is apt to find expression in aggression, fanaticism, and violence. It would seem that the hopeful way to peace and tolerance in the world is the way from loneliness to fellowship, but neither individualism nor collectivism on a large scale appears adequate to provide a soil for that experience of fellowship which finds expression in goodwill and mutual respect. A beginning may best be made with small groups, for it is the spirit of fellowship there which can be expected in the long run to give life and content also to the large groupings of mankind.

An American psychologist has made an important distinction between implication and participation. The modern city-dweller is busily implicated every day in the activities of a large number of ' corporate personalities '—the transport department, the food distributing organizations, the factory in which he works, the trade union to which he belongs, and many more ; but he may go through the whole day without entering into personal relations with a single human being. He may never have stood face to face with another man. He is implicated but he does not really participate, and therefore he is lonely, though he may live in a city of millions. It is through small groups that such lonely people can be brought into fellowship and can learn the meaning of participation.

During the last war experiments were carried out with housewives when a campaign was in progress to change people's dietary habits towards the greater use of vegetables. In one experiment some groups of housewives attended lectures which concluded with demonstrations and the distribution of recipes, while others, after being told briefly about the country's food problem and the bearing of vegetables on health, proceeded quickly to a discussion of the difficulties of housewives in the food situation. It was found that, while a lecture might arouse interest and good advice might gain attention, what led to a change of conduct was the individual's sense of responsibility to a group. The mere listener, it appeared, did not participate enough and did not feel herself bound as she did when she had the experience of discussing the subject and helping toward a decision. The active co-operation and participation of the individual in a small group has been found relevant to such spheres as education, psychotherapy, and industrial relations, and it

would seem important also for family and church life. In church the minister preaches week by week and speaks home to the individual; but in the pew there may sit people who might help each other if they could meet intimately with the minister in a group and come to feel responsibility to that group.

Just at this point the long experience of the Society of Friends may prove of service both in the religious and the secular spheres. Friends have testified that in their meetings for worship the insight to which the group attains often seems to be something more than the insight of any of the members; while the weaving together of partial insights into a new coherent pattern is even more obvious in the Quaker business meeting where decisions must have the support of the whole group. Even those who are not Friends have been attracted by a method of working where a group seems to arrive at decisions which are neither dictated solutions nor majority rulings nor even mere compromises, but something more, arrived at through group thinking.

How far the religious background of the Society of Friends is a necessity for the Quaker method of decision and, more generally, how far a religious inspiration is a necessity for real fellowship in any group, are questions which need not here be raised, though their importance is clearly vital. Suffice it that the experience of the Friends, as well as many other indications in our day, suggests that the way forward to healthy community life in the larger groupings of men, such as the international sphere, the nation, the city, lies in the rehabilitation of real fellowship in the smaller groupings, such as the family and the team of workers, and also in the institution of such fellowship groups where they do not now exist. All Christian folk, especially, have a responsibility not only to make contacts across the barriers which divide mankind, but also wherever they can to deepen contacts into fellowship.

The Scientific Attitude and the Relativity of Morals

By W. S. Urquhart, D.Litt., D.D., D.L., LL.D., formerly Principal of the Scottish Church College, Calcutta, and sometime Vice-Chancellor of the University of Calcutta

About the prevalence of anxiety regarding the relativity of morals, there can be no doubt. In a striking article in the *Christian News Letter* which appeared about the close of the last war it was pointed out, for example, that even out of valiant good evil might emerge, and that the constant necessity of deception in connexion with the 'resistance' movement could not fail to have a deleterious effect upon character; and there were other dubious consequences which could not claim to be balanced by outstanding self-sacrifice. The results of the lack of control of the younger generation during the war years are said not to have worn themselves out, and the necessity of military service, with its accompanying dislocation of studies and interruption of apprenticeships, is alleged to have produced a mood of indifference to moral obligations, and a restless instability. On a wider scale the clash of world politics, and the differing moral standards observed amongst even the most advanced nations, have had a seriously disturbing effect. The causes of moral relativity are so numerous that they cannot be computed, but its actuality cannot be denied.

What, then, is the relation of the scientific attitude to this unsettlement? We may consider first the negative effects. Prominent amongst these is the elevation of science to a higher rank as regards the importance and definiteness of the topics with which it deals, and a corresponding depreciation of philosophical discussion of the basis of morals, on account of the frivolity and vagueness of all such discussions. It is suggested that the philosophy of morals—and indeed philosophy generally—is concerned with questions which no one is asking and which have only the slightest relationship to practical usefulness; whereas science, by contrast, affects immediately our actual life and is clear in its conclusions. It may be pointed out, however, that many of the problems discussed by philosophy, sometimes over a long period of development, have appeared at the outset to be irrelevant and academic, but later have been found to involve consequences of the utmost practical importance. Further, the definiteness of science has often been over-rated. Scientific theories vary with the climate of their decades, and, generally speaking, scientists are becoming more and more ready to confess that they are dealing merely with statistical averages and shadowy calculations of probability.

But, leaving aside the odiousness of comparison, we may point out that science exercises a negative influence in that, despite its triumphs, it tends to emphasize the unimportance of man. Whilst in the mediæval view earth was at the centre of the cosmos and man the most important creature on it, with the widening of our vision of both time and space, man and his whole history occupies but a fraction of a second in the total progression of the universe, and spatially is but a grain of sand blown about on a limitless desert. And so the tendency is to ask what in this paralysis of insignificance, becomes of the absolute distinction between good and evil, and what does it matter whether I, being of such small importance, do the one or the other? Long ago the intensity of this contrast was pointed out, but Pascal's consolation that man, though only a reed, was yet a thinking reed, does not carry so much comfort as formerly when it is reflected that the thinking appertains to a being so insignificant temporarily and spatially. Further, science has meant the widening of the realm of law, the almost universal application of the principle of cause and effect as an explanation from a mechanical point of view of all natural processes and all human actions. At first sight the effect of this would seem to be to predispose the human mind to an acceptance of a uniform standard of moral behaviour, seeing this would be only a further extension of the experience of regularity with which science has made us familiar. But when we reflect that moral action implies freedom and that mechanical necessity leaves no room for this, an opposite effect is sooner or later produced. A feeling of irresponsibility supervenes; here one thing happens and there another, and, whatever its character, each simply had to be. Why trouble about a standard universally applicable?

From a more general point of view the negative effect of the scientific attitude is seen in connexion with the ever-widening application of the concept of evolution. No one nowadays would wish to depreciate the value of this concept or minimize its influence on progress, but it must be admitted that its prevailing emphasis upon sheer continuity has had a deleterious effect upon morals. No very clear line of distinction is left between the animal and the human levels. The ape and the tiger have not died, and it is always possible even for civilized man to excuse himself by pleading his animal ancestry. Long ago Dante animadverted on this, and denounced the 'blind who make themselves guides . . . who maintain that every love is itself praiseworthy, perhaps because its object always seems good.' But, he adds, 'Not every stamp is good, even though it be good wax.' [1]

[1] *Purgatorio*, xviii. Sinclair's translation.

Even within the limits of human life itself evolutionary history shows an extraordinary variation of moral standards. Murder may be reprehensible in a so-called civilized community, but amongst primitive head-hunters it was accounted a virtue. And so with lesser misdemeanours; what is judged a crime varies from century to century and from community to community.

And, as Professor Stace has recently so clearly pointed out, a further step towards relativity is also possible.[2] From dwelling upon variations in the application of the moral standard we may pass to the illogical conclusion that there *is* no moral standard, or—to put it abruptly—we may say not only that murder was considered to be right in a primitive community, but that it actually *was* right—for the members of that community. Thus complete moral relativity may result, not certainly logically, but psychologically, from a one-sided consideration of evolutionary development.

The disastrous consequences of such illogical but understandable arguments have become even more obvious when applied to communities in more recent times—to the moral vagaries of the Hitler and Fascist regimes and to the baffling discrepancies in the conceptions of political righteousness as between eastern and western Europe. Whatever has been found to occur in the inevitable cosmic process is, it is argued, thereby justified. It might have been thought that the transition from individualism to collectivism would have provided some approach to standardization or objectivity, but the result in history has been otherwise. The State has become the dictator in morals as in other things, and states do not always live together as brethren in perfect unison of agreement with a moral ideal.

Rather surprisingly also, we find in connexion with religion—which, as its central aim is the establishment of a relationship between ourselves and ultimate Reality, might be expected to be favourable to an objective and universal standard—that the trend of modern scientific study has been in the opposite direction. Students of Comparative Religion have discovered that the world of the different religions is so 'full of a number of things,' and anthropologists in the full tide of their successful exploration, have become enamoured of the intriguing character of primitive religion. They have divested themselves of any sense of responsibility for reform, have advocated the retention of the *status quo*, cherishing the optimistic belief that these religions will in the course of the centuries all 'come home' to a respectable level of moral practice, having developed the finer ideals which are undoubtedly latent within their teaching and shed any defects

[2] Cf. *Religion and the Modern Mind*, ch. 16.

which a prying Pharisaism and lurking imperialism of spirit have discovered and unduly emphasised. In the meantime we may, like D. H. Lawrence, 'shake the dust of civilization from our feet,' become sentimentally enthusiastic about the beliefs and practices of people in far-off, especially tropical, lands, and refrain from turning the interesting jungle of the faiths into an orderly cabbage patch, which may be useful and controllable, but, historically and aesthetically, is exceedingly dull. Having accepted, quite rightly, the undeniably close connexion between belief and practice, we may apply the 'go-as-you-please' attitude to moral standards, and also reach the further conclusion above referred to, that actions which we might consider to be immoral, are by primitive peoples not only judged to be right, but actually *are* right—for them. So it would seem that the scientific attitude in connexion with the study of Comparative Religion gives considerable support to the doctrine of the relativity of morals; and, in general, it may be said that up to this point our consideration of the scientific attitude has yielded mainly negative results.

We may now turn to the other side of the matter and ask whether science can yield any positive strengthening of the belief in the objectivity of morals? There are undoubtedly favourable signs. The bitterness of the controversy between religious moralists and scientists is largely a thing of the past, and certain more recent developments of science—although their importance should not be over-emphasized—have broken down the rigorousness and diminished the range of necessitarian concepts, associated, often wrongly, with science, But what we are concerned with in our further study and search for positive support is the general procedure of science on the one hand, and, on the other, its less aggressive dogmatism arising from the recognition that the section of experience with which it so competently and successfully deals is not the whole of Reality.

As regards general procedure we should draw attention to the point, as specially relevant to our problem of the relativity of morals, that science is not merely descriptive of a vast number of particular phenomena, rejoicing in their infinite variety, but desires to think, and think deeply, about them—to classify them, co-ordinate them, and organise them into an illuminating system. This is just what is meant by scientific understanding, and it is devoted to the interests of truth. In this connexion we may resurrect the old discussions of the comparative merits of the correspondence and the coherence theories of truth, remembering how closely they are intertwined, but yet recognizing that even when considered separately they may yield conclusions useful for our purpose. Under the correspondence theory science is admittedly concerned with objectivity; that hypothesis is true which is in accordance with facts, is not merely a subjective imagining, relative only to the thinker. Again, the coherence theory suggests that the aim of science is to get rid of inconsistencies and discrepancies, to endeavour to reach some systematic whole or pattern of things, and thus rule relativity out of court.

It will be readily admitted that the prevailing practice of science is to bring particulars under a universal, thus reducing chaos to order.

But the implications of this are not so readily recognized. Yet an ethical element is immediately discernible. Reducing chaos to order is the introduction of a norm. Classify the human individual as a man, and you are immediately liable to the ethical exhortation that he should be a 'man' and not a 'beast.' You find that in this basic simple procedure of science, you have been searching for what is the intrinsic nature of man, and, more generally, in all such procedure you have been trying to find the truth of existence. As Professor P. T. Raju puts it, 'The search for true existence is the search for the norm,' [1] and he finds in this operation of the scientific mind the root meaning of all idealistic philosophy, whether in the East or the West. Thus in the simplest movement of science we are not concerned simply with what is, with the surface appearance of things, but with what ought to be, in the sense of what is necessary if our search for reality is not to be frustrated, if we are to have any knowledge of the intrinsic nature of anything. And so we are led to the question, Why, in analysing the conception of 'ought,' should we make so rigorous a separation between intellectual search and moral aspiration? The scientist is after all a moral being, and in satisfying his intellectual curiosity, he is also fulfilling a vocation. Why should not the direction of the activity of the intellectualist be allowed to throw light upon his more general moral endeavour? There is an onward movement in both intellectual searching and ordinary activity—the 'further-faring' of Buddhism; and it is important to notice that in both cases the direction is toward some goal—beyond ourselves, not set up by us. The general—even the most simple—procedure of science is a symbol favouring belief in an objective or universal standard of morals. We may find here also encouragement of a tendency opposite to that which we noticed in connexion with the study of Comparative Religion, in its over-emphasis upon variety. There is in what we have been considering a pointing in the direction of unification, an indica-

[1] *Idealistic Thought in India.*

tion of something intrinsic in human nature, deep-rooted and universal, suggesting the possibility of a standard of morals, overleaping and transcending the boundaries of race or creed and linking the centuries together.

This brings us to the other contribution which science may make toward objectivity by way of a certain abdication of its conventional rigidity, or—to put the matter more positively—by its growing consciousness of its restricted range as pure science in the ordinary sense. It may be noted that this also implies a fuller recognition of affinity between science and religion.

The general trend of our argument is that, while science gives us an extensive and accurate knowledge of that part of experience where mechanism rules and quantitative methods are possible, there is one aspect of experience with which science in this restricted form cannot deal —the 'self' of the scientist or experiencer, which cannot be made an object of scientific study and yet cannot be left out of account. Though not an 'object' it is always a 'subject,' constantly and everywhere present, standing above the time and space of our experience, and independent of them. It belongs to eternity, but has to act in time.

This insuperable and inseparable conjunction leads us to ask whether the unity of the 'is' and the 'ought' which we have been considering in connexion with the more ordinary operation of scientific procedure may not hold here also, when we have the same searching for a reality beyond appearances, the same incessant striving towards the truth of things, the constant 'further-faring' which presents itself with the compelling power of an 'ought.' In action as in intellectual speculation we are never content with the specious-present aspect of things. We are intrinsically creatures of faith and hope; even utter despair, as Tillich points out,[1] implies a positive belief over against itself without which it is unintelligible. But as we are set in a cosmic situation which is constantly changing, we demand, always and ultimately, as Heim points out, a necessity for our action. No relative authority such as the custom of society or the tradition of the ages is sufficient for us, for these have all to be traced back in an almost infinite regress to some ultimate standard.[2] And, seeing that we are surrounded by other selves, unique as we are, the need for unification demands a universal standard, transcending individual opinion and practice.

Why should there be a gap between conventionally limited science and the activity which springs from this knowledge of the self. Our experience is still of one kind, even when broadened as suggested. But we live in a cosmos having different levels, or different 'places'—to use the term which Heim suggests in his book[3] in which he so powerfully supports this line of thought, and is it not also true that we look to the higher level for the lessening of the contradictions of the lower. There is throughout a courageous and hopeful further-faring. We never reach the summit but always a height which will bring us nearer to it, and give us wider vision.

And, whether in scientific exploration or in ordinary action, we are urged onwards by faith in a response, ever more comprehensive and more intimate. As we use our faculties more fully, we are more and more conscious that they are embodied questions, directed towards the Reality we are seeking to understand. We become more and more conscious of our personality, and correspondingly believe that the answer can come with assurance only from a personal God, a God possessing character morally recognizable, otherwise we are the repeatedly frustrated victims of cosmic fate or chance. Human beings, as experience deepens and widens, may shed many illusions, but we never shed as illusions our faith and our hope—which certainly do not assertively grasp an ultimate standard but never lose hold of the belief that there is such a standard—beyond us, transcending our differences but utterly real, the basis of our belief in the objectivity of morals.

Because our hope, always directed beyond ourselves, is constantly deferred though never vanquished, the slowness of our progress and the far-reachingness of our vision of the upward path beget in us a feeling of humility, a mixture of hope and despair, a sense that we are not sufficient in ourselves; and so there comes to us a readiness for revelation as something not obtrusive or irrational but altogether fitting, as the completion of our belief in response. Towards the close of his book Karl Heim alludes to the many ways in which eternity is disclosed to us mortals, and adds a beautiful passage which for many would be a statement of their faith in an objective standard for their living as free, intelligent, and fully human beings: 'For innumerable people in all the centuries of modern history the one great and decisive occasion, which brought about the transformation of their entire view of the world, was the encounter with the One who at a single stroke disclosed to them the space of God, which ever afterwards encompasses them on all sides like a field of force without which they can no longer live—the appearance of the person of Christ on earth and His journey to the Cross.'[4]

[1] *The Courage to Be*, 151 ff.

[2] Cf. *Christian Faith and Natural Science*, 180 f.

[3] *Op. cit.*

[4] *Op. cit.*, 242

Literature

ORAL TRADITION AND WRITTEN DOCUMENTS

Readers of this journal are aware that 'literary' criticism is being challenged by a new method, the 'traditio-historical,' which lays great emphasis upon the part played by oral tradition in the formation of the Old Testament, and whose most vocal protagonist is Professor Engnell of Uppsala. But it has been difficult for those who do not read the Scandinavian languages to come to conclusions about the debate, since up to now there has been no presentation, in English, of the traditio-historical case by one who advocates it.

This lack is now to some extent met by the publication, under the title *Oral Tradition : A Modern Problem in Old Testament Introduction*, of three articles which appeared in a Danish journal in 1952 by Mr. Eduard Nielsen [Studies in Biblical Theology, No. 11 (S.C.M. ; 7s. net)]. After a few pages of Introduction, in which he outlines the history of the discussion, Mr. Nielsen gives an account of Oral Tradition in the Near East, followed by The Rôle of Oral Tradition in the Old Testament, and concludes with Examples of Traditio-Historical Method, illustrating his thesis from Jer 36, Mic 4–6, and the Flood Story in Genesis. This last chapter, though by no means satisfying, is welcome, since so much of the discussion, even in Scandinavia, has been in only general terms, and what we need are illustrations of the ways in which the traditio-historians will deal with specific texts which have been worked over again and again by the literary critics.

Mr. Nielsen's point of departure is taken from Professor Nyberg of Uppsala, who wrote almost twenty years ago : 'The written Old Testament is a creation of the post-exilic Jewish community ; of what existed earlier undoubtedly only a small part was in fixed written form.' It may be so, but the evidence as Mr. Nielsen presents it is by no means compelling. One gets the impression that 'oral' and 'written' are like Demetrius and Lysander in 'A Midsummer-Night's Dream,' chasing one another in the dark wood. There is no doubt that writing was employed in Israel long before the Exile, though it may well have been, as Mr. Nielsen insists, the business of specialists—but the writers of the putative 'documents' were presumably such specialists ; and no doubt either that oral recitation by no means ceased when the oral narratives received literary fixation—how could it, before the age of printing ?

If we allow that much of the Old Testament was in fixed oral form long before it was committed to writing, we have as good reason to apply source-critical methods to what Engnell calls 'oral literature' as we have to actual 'documents.' Most disjunctives are false, and if we are bidden to choose between oral tradition and writing we must decline the either-or and insist on having both. Even Mr. Nielsen says of the traditio-historian : 'However strange it may sound he can accept some of the detailed work of the literary critic.'

C. R. North

CONFIRMATION

Father L. S. Thornton's latest book, *Confirmation : Its Place in the Baptismal Mystery* (A. and C. Black ; 15s. net), is described on the dust-cover as 'of immediate importance to every thinking member of the Church of England.' It will be read with interest also by members of other Communions, even though its thesis includes the assertion that 'the completion of our baptism is fittingly effected through the intervention of the bishop, whose apostolic authority is the indispensable link between the individual parts and the Body as a whole.'

The significance of Christian initiation, Father Thornton believes, has been greatly lessened by a 'process of erosion' in the history of the Church. A false distinction between Baptism and Confirmation, including a non-Scriptural separation in time between the two parts of 'a single complex mystery,' has given misleading emphasis to either one or other aspect of what should really be an all-inclusive act. In Baptism the neophyte enters into the divine-human being of the incarnate Lord ; in Confirmation he receives his share of the Spirit for the fulfilment of his mission. There is a sense in which we are *in baptism* identified with our Lord's poverty in order that *in confirmation* we may be dowered with His riches.

This line of argument is worked out in terms of the principles of Scriptural interpretation which Father Thornton has expounded elsewhere. The inspiration of the Bible, he believes, lies in the unity of its image thinking, and he is able, therefore, to use an elaborate apparatus of typology from Old and New Testaments alike in the development of his theme. Thus the record of the second circumcision in Joshua, noted by Justin Martyr, can throw light upon the experience of the Christian neophytes 'who had passed through Jordan's waters in baptism, and who had received from the bishop the seal of the new circumcision.' Father

Thornton's theological standpoint similarly enables him to emphasize how fully the intertwined concepts of creation and redemption suggest the ritual sequence of baptism and confirmation. A clue to St. Paul's statement that all are baptized (or imbued) with one Spirit, for example, is found in the Creation story, the Spirit being 'likened to water binding together the many dust particles into a single plastic substance.'

Central in the argument is the analogy, which does not exclude points of difference, between our Lord's Baptism and Confirmation and our own. 'In response to his baptismal surrender, accomplished in the power of the Spirit, he was equipped with the gifts of the Spirit for the fulfilment of his messianic vocation as the Lord's servant. So also we, who by baptismal grace are sharers in his total dedication, are equipped in confirmation with those same gifts of the Spirit which the incarnate Lord received, and with which the ascended Lord dowered his Church.'

There will be diversity of opinion as to the Scriptural and theological principles which Father Thornton employs, as well as to the conclusions reached in his treatment of Christian initiation. This is clearly indicated by the appendix, in which the discussion of similar topics by Professor Lampe in 'The Seal of the Spirit' receives critical comment. The issues raised are, however, of real importance and merit very serious consideration. One could have wished, in this connexion, that a more definite statement had been possible, perhaps in the very brief treatment of Infant Baptism, of the actual forms of ceremony which would be appropriate in our own time for a restoration of the beliefs and practices of the New Testament Church and the earliest tradition as these are here set forth.

J. G. Riddell

HISTORY OF CHRISTIANITY

We have long been accustomed to consider a new volume from the pen of Professor Kenneth S. Latourette as a major event in the Christian book world, and that estimate will be confirmed by the latest one—*A History of Christianity* (Eyre and Spottiswoode; 63s. net).

It is a massive work, with more than fifteen hundred pages, twenty maps, an index extending to thirty-eight triple column pages of small type and with bibliographies attached to most of its sixty-one chapters.

The question which immediately comes to mind is how far this book is merely a condensation of the author's colossal work in seven volumes, 'A History of the Expansion of Christianity.' A glance at the table of contents shows that the chronological pattern of the earlier book, with its alternation of periods of advance and periods of recession, is repeated as the framework of this one. The author is well aware of the inevitable question and meets it by stating that, while the expansion aspect of the subject necessarily has a place in the present volume, he has endeavoured to give a well-rounded summary of the history of Christianity in all its aspects and in its setting in the human scene. To test that statement we compared the notice taken of John Calvin in the earlier work and in this one. In volume 3 of the former there are only five references to Calvin, all brief and even incidental; whereas in the latter there are fifteen references of that sort and over eight consecutive pages on Calvin's life, his 'Institutes' and his contribution to the Reformation. Similarly in the case of Luther, while in both works there are many brief references to him, in this volume he gets some twenty-five pages almost consecutively.

Though the general framework of advance and recession associated with Latourette's name is followed, we believe that this work will prove more satisfactory than its predecessor to the critics who detected in the latter too much of the optimistic flavour of American Liberalism. While the author still speaks, quite properly, of 'the great century, 1815 to 1914,' he gives as a sub-title to that section of his book, 'growing repudiation paralleled by abounding vitality and unprecedented expansion'; and before he deals in detail with the story of the Church in different parts of the world, he gives a chapter to the general conditions which confronted Christianity in that period, including the challenge of disaffection and repudiation, with mention of such names as Marx, Darwin, Schopenhauer, Comte, Herbert Spencer, and many others.

It need hardly be said that the book is marked by all the features that we have learned to associate with the author—amazing erudition and width of knowledge, superb accuracy in detail and a notable capacity for giving a summary of a situation in a few sentences. This is surely destined to be the standard work for as long as any of us can profitably look forward.

Stewart Mechie

ST. GREGORY OF NYSSA

The eighteenth volume of the 'Ancient Christian Writers' series consists of *St. Gregory of Nyssa: The Lord's Prayer and The Beatitudes*, translated and annotated by Hilda C. Graef (Longmans; 25s. net). This is a very useful volume. These treatises are not included in the Gregory of Nyssa volume in the Nicene and Post-Nicene Fathers

Library. There is in fact no modern critical edition of either. For the homilies on the Beatitudes the translator has actually had to use the text of the 1638 Paris edition, which was reproduced in Migne's 'Patrologia Graeca.' The neglect of these two works is inexplicable, for Gregory of Nyssa writes in such a way that his expositions are still attractive, useful, and even modern in their outlook. He talks of the man who does not pray. 'He leaves prayer aside and places all his hopes in his hands.' Gregory has an almost lyrical passage on the greatness of prayer. 'The effect of prayer is union with God. . . . Through prayer we guard our chastity, control our temper, and rid ourselves of vanity; it makes us forget injuries, overcomes envy, defeats injustice, and makes amends for sin. . . . Prayer is the seal of virginity, and a pledge of faithfulness in marriage; it shields the wayfarer, protects the sleeper, and gives courage to those who keep vigil. . . . Prayer is the delight of the joyful as well as the solace of the afflicted. . . . Prayer is intimacy with God and contemplation of the invisible.' Gregory is interesting on 'hallowing God's name.' The man who hallows God's name is not shackled to earth. 'He touches the earth but lightly with the tip of his toes. . . . A man can glorify God in no other way save by his virtue which bears witness that the Divine Power is the cause of his goodness.' He has a daring thought on asking God's forgiveness as we forgive others. In all other cases we imitate God, but here we ask God to imitate us. 'The order is somehow reversed; just as in us the good is accomplished by imitating the Divine goodness, we dare to hope that God will imitate us when we accomplish anything good.' He has an interesting passage on the use of the word *Son* of Jesus. That word indicates that the Father and the Son are of the same nature. 'The son of a carpenter is not called a bench, nor would any person in his right mind say that an architect had begot the house; but the names of the Son and the Father signify what is joined together in the same nature.'

In this volume there are five sermons on the Lord's Prayer and eight on the Beatitudes. The Introduction is useful and adequate. The notes are brief but very scholarly. There are really excellent notes on *eikōn*, *parrēsia*, *mustērion*, and *apatheia*.

This volume more than maintains the high standard of this series and is doubly welcome because it rescues from oblivion some of Gregory's most attractive work.

Each time one of these volumes emerges our one regret is that we cannot have the original text in as accessible a form.

WILLIAM BARCLAY

The Three Windows by Miss Olive Wyon, D.D. (James Clarke; 3s. 6d. net), is the story of Ann Hunter Small. Miss Small was a missionary in India when she was young, but her great work was that she was the first Principal of and the formative influence on the Women's Missionary Training College of the former United Free Church of Scotland and now of the Church of Scotland, the College which is known as St. Colm's. Miss Small herself said caustically: 'Missionary biography seems very largely to have been written for maiden aunts to give to unwilling nephews. I always think of some one with mittens when I think of missionary literature.' The book is full of good things. Miss Small's father once said: 'You never meet a Brahman on a Poona street under two thousand years of age.' In one of his letters he wrote: 'Oh! the wickedness as well as the stupidity of the croakers!' There is an amazing example of the bridges which Jesus Christ can build in the description of the last Communion Service which Miss Small attended before her health compelled her to leave India. 'The minister had come from the Marátha (warrior) caste; his elders on right and left were a Brahman and an Outcaste; a Jew and a Muhammadan. He served the Bread and the Cup to the Outcaste, and he to the Brahman, to the Jew, and he to the Muslim. And all was done as a matter of course, in all simplicity and naturalness.' Miss Small was an adventurous soul, often far in advance of her generation. 'A church which is alive,' she said, 'dares to do anything.' Undoubtedly she left her mark for good on many and many a missionary who went out from Scotland to other lands, and many and many a student who came from other lands to study in St. Colm's.

It has to be said that this book has its faults, It is obviously an act of *pietas* and is a eulogy rather than a biography. It is just rather overloaded with 'tributes.' It is one of those biographies which omit too much. At one point Dr. Wyon says: 'She had one shattering emotional experience, in particular, which shook her to the depths of her being.' In biography it is better not to say things like that at all, or else to tell us what it was.

Nothing is Quite Enough, by Gary MacEoin (Hodder and Stoughton; 12s. 6d. net), is an engrossing and amazing book. Mr. MacEoin at the age of eighteen entered a monastery with the aim of becoming a priest. He went through the whole course of discipline and study, and then at the end of it discovered to his heart-broken horror that the authorities refused to ordain him. No reason was given. He did all he could to have the decision reversed. He was powerless against

the decision of the Church. To this day he does not know why the Church would not have him as a priest. He had to return to the world, and, strange to say, he found it a much better place than he had been taught to believe.

On the cover certain review notices are printed. One from The Catholic Book Club News of New York writes: 'A glowing tribute to the spirit of religious life and a thanksgiving for his own development during the years he spent in it.' Whatever else the book is, it is not that. It is written with charity, with sympathy, with a truly Christian spirit, with no complaints and with true resignation —and yet, at the same time, whether the author meant it to be so or not, it is the complete exposure of the worst sides of monastic life and of the methods of the hierarchy of the Roman Catholic Church. It is all the more terrible because it leaves the story to speak for itself.

This is a heart-moving book.

Miss Brown's Hospital, by Miss Francesca French (Hodder and Stoughton; 3s. 6d. net), is the story of Ludhiana Medical College and Dame Edith Brown, O.B.E., its founder. It tells how Miss Brown went out as a medical missionary to the Eastern Punjab in 1891. She saw how medical work in India could never do what it ought to do until Indians were taught to do it for themselves. This book is the story of how she built up a medical school which by 1953 had become a training school for the M.B., B.S., for both Indian men and women. It is a great story simply told, and leaves us with the picture of a pioneer missionary whose strength of mind gave her the virtues which brought a notable piece of work to a great conclusion, in spite of the faults which made her not always easy to work with.

Stars Appearing, by Sibyl Harton (Hodder and Stoughton; 12s. 6d. net) contains the lives of sixty-eight saints of the Anglican Calendar. Mrs. Harton divides the book into three sections. The first section consists of saints who were martyrs. The second section is a kind of omnibus section entitled, 'Bishops, Doctors, Patriarchs, Priests, Confessors, A Matron, A Virgin.' The third section is entitled 'Saints of the British Isles.' The scale of the lives may be judged from the fact that the sixty-eight lives go into two hundred and thirty-eight pages. In the stories of the saints fact and legend are inextricably mixed up, but even the legends which gather round a man's name show at least what kind of a man he was. This is a most useful book. It is very convenient to have these lives collected together in such a handy form, and in Mrs. Harton's presentation they make pleasant and instructive reading. One protest—why must people date prefaces *Ascensiontide 1953*? It is not pagan to suggest that surely the book is written for more people than devotees of the Christian Year.

We have learned to expect a certain kind of book from Dr. E. Stanley Jones, and he never fails to help his readers to develop their inner and spiritual life. *Growing Spiritually* (Hodder and Stoughton; 9s. 6d. net) is a series of three hundred and sixty-five daily studies. Each of them suggests a passage of Scripture, has a page of exposition, and closes with a very brief prayer and an affirmation for the day. In his Introduction Dr. Jones makes his purpose clear. He quotes Dr. Rebecca Beard as saying, 'The consuming illness of our times is immaturity—our refusal to grow up.' This book is meant to help the spiritual growth of the Christian. Dr. Jones tells us that John Foster Dulles was driven into being a Christian 'from seeing international conferences dealing with great issues break down because the people who took part in them lacked a spirit which would have made the conference a success—the Christian spirit.' It sometimes happens that devotional books to some extent fail of their purpose because they concentrate too much on the individual and too little on the Christian fellowship. Dr. Jones never comes near falling into that error. 'If religion doesn't begin with the individual, it does not begin. If it ends with the individual, it ends.' The daily studies are packed with helpful thought and crowded with illustrations taken from real life and experience.

A Christian Pacifist Symposium entitled *Studies in Christian Social Commitment* has been edited by Mr. John Ferguson (Independent Press; 8s. 6d. net). The book is more important than its unassuming size and cost may suggest. There are seven contributors, including the editor and Canon Grensted, who writes an extended Foreword, and among them are two professors and three college lecturers.

Professor Nels Ferré deals with the distinctive dimension of Christian social action, while Dr. E. L. Allen writes a very searching chapter on commitment. Dr. John Hick argues that the emergence of the Ecumenical Church makes an important difference to the pacifist issue. He admits that if war is a problem laid directly and solely on the conscience of the individual Christian, it can only be solved in terms of differing vocations. That is not true for the Church in its full ecumenical

calling. Moreover, account must be taken, as Dr. Geoffrey Nuttall pleads, of the Church's ministry of suffering. It is in no sectarian spirit that these writers put their case, but with a charity and reasonableness and a degree of philosophical and theological learning that may surprise readers who suppose that all the issues on this important question were thoroughly canvassed between the wars.

The Holy Spirit of God in the New Testament, by Dr. H. Ranston, M.A. (Methodist Church of New Zealand Board of Publications ; 2s. 6d. net), is sub-titled *A Book for Group Study*. It is a little paper-covered volume of sixty-five pages, but its value is far beyond its size and price. All the references to the Holy Spirit in the New Testament are examined and classified. We can imagine no better book to be a basis of a study of the Doctrine of the Holy Spirit. Here all the spade work is done with meticulous care and accuracy. There is a useful bibliography which gives material for further study. The book makes no pretensions to style and fine-writing, but as a tool for teacher or student it will prove invaluable.

Any one who desires an up-to-date knowledge of the origin, growth, and outlook of the modern liturgical movement in the Roman Church should make haste to acquire *The Liturgical Movement* by the late Canon J. H. Srawley, published for the Alcuin Club by Mowbrays at 4s. net. This is a scholarly account of a movement which stresses the collective character of worship and recognizes the part of the laity in it. The general reader will find most interest in some of the efforts made to put its principles into action—use of the vernacular in the liturgical services, the celebrant facing the people etc.—efforts which recall some of the early steps in the Reformation.

Seldom nowadays does one handle such a book as the centenary volume, *The Presbyterian College, Belfast, 1853–1953*, by the Rev. Dr. Robert Allen (Mullan, Belfast ; 10s. 6d. net). The glossy paper, the strong binding and the large type remind one of publishing in former times, while the smallness of the price of publication points to the existence of a large subsidy toward the costs of production.

More notable, however, are the quality and worth of the contents. As Principal J. E. Davey remarks in a Foreword, the author, Dr. Allen, is an authentic historian whose work on James Seaton Reid, the historian of Irish Presbyterianism, was reviewed in these columns two years ago. He has given in an Introduction the story of the academic preparation for the Irish Presbyterian ministry in the seventeenth and eighteenth centuries, and in the main chapters has set the life of the College in its context in Belfast and Northern Ireland and in the progress of Protestant theological studies. With sympathy, sound judgment and not a little quiet humour, Dr. Allen tells an interesting story which deserves to be known far beyond the bounds of Irish Presbyterianism.

It is common ground in theology that in his religious life man is reaching out toward mysteries that pass his full comprehension. Therefore it would seem that every attempt at analysis and definition and formulation of the truth underlying his religious experience must be modest and tentative.

To one accustomed to this general attitude in religious books it is therefore a strange experience to peruse a volume like Father Hubert Northcott's *Man, God, and Prayer* (S.P.C.K. ; 9s. 6d. net), which proceeds on the assumption that through revelation and by the Church all that is mysterious has at least been indicated, classified, and labelled, and to that extent brought within the embrace of the human understanding. For example, the 'sevenfold' gift of the Spirit is not left as an indication of the plenitude of inspiration ; the seven gifts are unhesitatingly listed ; and fine distinctions are elaborated between mental and contemplative prayer, between the Purgative, the Illuminative, and the Unitive Ways, between abstinence and fasting, and between dogmatic and moral theology, the latter with the subdivisions ascetic, and mystical.

Much of course that is said by Father Northcott is of high value ; and especially in the chapter on the Christian Athlete he soars into a different atmosphere, pleading for a larger understanding that the gospel is to be a spiritual power of new and thrilling life in which law is transcended by love, and liberty is freedom to do what one wants and ought to do.

Religious Education

St. Paul in the Classroom

By Margaret Avery, B.A., S.Th., London

No one would deny St. Paul's importance in Christian history yet he has been too little loved and appreciated in Christian circles, and in our schools his name has all too often been associated with tedious journeys, unreasonable prejudices and long letters full of abstruse theology. How can this be remedied ?

The child's first introduction to St. Paul is probably best made at the age of nine or ten. It is as a heroic pioneer missionary that he will be first admired. Vicious comics take advantage of the child's admiration of toughness and physical achievement : the *Eagle* used this trait more wisely in depicting the adventures of Paul. He must have been extraordinarily tough to survive the strain he himself describes in 2 Co 11^{23-28}—a passage well worth memorising. The spiritual basis of Paul's endurance will not yet be appreciated ; nevertheless its expression in heroic action can be enjoyed.

A short course of six or eight lessons could begin with a picture of Paul's boyhood at Tarsus, along the lines of the opening chapter in Basil Mathews' *Paul the Dauntless*. The elegant Greek city with its university and fine public buildings lay on the Cydnus just above a lagoon within which ships from every part of the Roman Empire rode at anchor and men of many races jostled each other on the quays. Here Paul may have learned how great was the Empire of which his father was a citizen and in which he took such pride. Junior children will have heard of Romans in their history lessons and will readily recognize from a picture a Roman soldier or a Roman ship. In Tarsus men spoke Greek, the language in which Paul would later preach the gospel (the class will like to see and copy Paul's name in Greek script). Above all he was a Jew and received the kind of education well and simply described in *Jesus at School* (Wilson ; published by the N.S.S.U.). A model of a synagogue would be useful or the film strip dealing with the synagogue and its school in the series *Two Thousand Years Ago* (Religious Education Press). The point to stress is that he was trained to worship God and keep His laws.

Before passing to Paul's conversion the teacher can mention that Paul went to a good college in Jerusalem and probably became a teacher of religion. Then we know nothing until we find him persecuting the Christians. He thought Jesus was a false teacher who deserved to be crucified. Then he met a Christian preacher who like himself was devoted to God, young and brilliantly able ; in many ways they were alike, though on opposite sides. The heroic story of Stephen, briefly told, leads up naturally to the story of Paul's conversion —an event so vividly related by Luke that it needs little comment except to point out that ' conversion ' in this case does not mean that a conspicuously sinful man was made good but that a good man discovered that Jesus was after all alive and victorious and needed him.

Other incidents suitable for Juniors are the incidents at Damascus (Ac 9), at Lystra (Ac 14), and at Philippi (Ac 16) ; also the riot in Jerusalem, the shipwreck and Paul's imprisonment and death. Story-telling can be combined with reference to the text of the Bible, slight at first, involving the looking up of a name or a fact or an episode, but longer as more facility in reading is acquired. Most children enjoy the sense of mastery which accompanies ability to make discoveries from the written word. The main point to stress is Paul's capacity for pioneering, his endurance and resource : they can appreciate loyalty, and it was from his loyalty to the living Christ that Paul's endurance sprang. At Lystra he shrewdly presented God as Lord of the fertile earth, for he was addressing countrymen and he was either tough enough to survive stoning or cunning enough to feign death. At Philippi he with Silas sung psalms in prison after a beating so severe that the victim often died : then, aroused by an earthquake, swiftly and efficiently evangelized his jailer and in the morning stood so firmly upon his dignity as a Roman that the magistrates had to come in person to beg their prisoners to depart.

These stories lend themselves well to dramatisation, especially the episodes at Lystra and Philippi and the story of the Voyage to Rome. For the latter a flannelgraph map of the Mediterranean is useful along which the vessel moves to its doom ; or tiny sketches are fixed to indicate crucial incidents ; for example, a picture of the mast being lowered or the ship breaking in two. The story could be retold orally from various points of view—Paul's, the centurion's, a sailor's. Intelligent top Juniors could write the captain's

log or they could try to discover why the centurion liked Paul, and all on board came to depend on him.

At the Secondary School stage a more detailed study of the second half of Acts is possible, supplemented by reference to the Epistles. At the fifth and sixth form stages a letter is a good basis for studying not only the nature and the environment of early Christianity but the foundations of the Christian faith.

Let us first consider the teaching of Acts. A class of pupils aged thirteen to fourteen or fifteen will enjoy tracing St. Paul's career and trying to fit it in St. Luke's account with the autobiographical notes in the Epistles (for example, Ac 9^{19-22}; cf. Gal 1^{17}). What happened during the considerable period when he lived in Tarsus before Barnabas fetched him to Antioch (Ac 9^{30} $11^{25f.}$)? Why did Barnabas need Paul's help? What exactly was happening at Antioch? The missionary journeys can be an exciting subject of study if they are treated not as material to be memorized for an examination but as records of pioneering to which the spread of Christianity in Asia and Africa in the last century offers many parallels. Sometimes the story of a modern missionary is the best introduction to that of St. Paul. The message is unchanged; there is the same need of burning conviction, the missionary motive; the same challenge to initiative, courage, resource, and patience; the same need of shrewdness in seizing openings and keeping in touch with infant churches until they can stand on their own feet; the same need to re-interpret truth in new forms and new tongues. Each place that Paul visits should be brought to life by such knowledge of its geography and history as we possess and, where possible, with the aid of pictures. Each character met on the way should become alive. What was Lydia like? Generous, impulsive, used to taking the lead so that when she pressed her hospitality upon the four missionaries at Philippi they found it impossible to refuse (Ac 16^{15})? Was it from her example that the Philippian Church learned to delight in supporting the Apostle with generous gifts during his imprisonment? Was the Philippian Church rich in women leaders who sometimes found it difficult to work together (Ph $4^{2, 3}$)?

There is no antithesis between lively teaching and scholarly work. When genuine interest has been aroused, the pupil can more easily be induced to make the effort to master the text. A certain amount of oral teaching is necessary but the pupils should do as much as possible for themselves. Good commentaries are invaluable (for example, Clarendon Bibles, Moffatt Commentaries, Torch Commentaries, New Commentary), and such modern versions of the text as those by Phillips or Kingsley Williams or Wand's *New Testament Letters*.

The teacher can help most by putting what is studied in right perspective and enlivening it by incidental references to archaeology or history or literature; still more by drawing out in discussion the Christian doctrine implicit in the material and giving it coherence.

A brief reference to 1 Corinthians will illustrate these points.

The letter was introduced by a short account of the civilization of the first century—the ease of communication, the widely diffused Greek culture, the universal language, the Greek '*koine*' of the New Testament, the standard of comfort, the degree of education. Then examples of first century letters were read from those printed in full in Finegan's *Light from the Ancient Past*—precious everyday letters salvaged from the sands and ruined temples of Egypt and very much like modern letters in spite of nineteen centuries that separate them from us. For instance, a boy doing compulsory service in the Roman navy asks for letters from home, inquires after his friends and sends his father his portrait. The pattern of these letters was found to be exactly the same as of those of St. Paul.

A revision of Ac 17, which describes St. Paul's first visit to Corinth, and a reminder that Corinth was a great cosmopolitan port and a centre of government, athletics, and artistic crafts (see references to musical instruments in 1 Co 13) was followed by a brief account of the purpose and content of the letter and its place in a probable series of letters to Corinth. Then each girl in her own time read the letter right through in a modern version. Next topics were studied, all the material in the letter relevant to the topic being grouped together, for example, On Living Together, How to Live among Pagans, Marriage, Christian Worship, The Church, The Resurrection. The seminar method is useful here, papers on such topics being written by individuals and groups and read aloud as a basis for discussion. Almost inevitably students will be led on to explore the other letters in which these topics recur and to use the material so gained in an attempt to understand their religion. From all the letters 'purple passages' can be selected, studied, and memorized, throughout the school course.

At every stage two things are important—an appreciation of St. Paul's greatness and of the secret that lay behind it. What other great Christian has been a fervent evangelist, a wise administrator, a devoted pastor, a brilliant and original thinker and one of the greatest men of prayer of all time?

Important and Influential Foreign Books

J. Jeremias' 'The Parables of Jesus' and 'The Eucharistic Words of Jesus'[1]

By Professor C. F. D. Moule, M.A., The University of Cambridge

In these two books, Professor Joachim Jeremias of Göttingen courageously traverses two of the most controversial territories of New Testament investigation—the words of Jesus in His parables and at the Last Supper.

About the very approach to such questions there is at the outset a conflict of opinions. Thirty years ago the effort to get back to 'the original Jesus' was widely recognized as a hopeful and profitable pursuit. But now, a great scepticism has overtaken us at this point, accompanied by a compensating tendency to rest satisfied with the authority of the apostolic faith without attempting to get behind it and see whether it is itself justified. Yet it is precisely the attempt to get behind the Gospels and Epistles to the original teaching of Jesus that is optimistically undertaken once more by Jeremias: 'No one but the Son of Man himself and his word can give authority to our preaching.'[2] About the possibility of his success there may be more opinions than one. Of his consummate skill there can be no shadow of doubt.

Before we presume to judge of his success, let us try to see what he has done. In his *Gleichnisse*, he has, as he acknowledges, followed C. H. Dodd very closely, and Dodd was himself standing on the shoulders of Jülicher.[3] Jülicher, at the turn of the century, despite his own humble disclaimer of originality, marked a new era in the understanding of the parables of Jesus. He threw overboard the allegorization with which generations of exposition, even from the earliest days of oral tradition, had encrusted the parables, and enunciated the principle that a parable as told by Jesus was a story with a single point, a genuine and natural *analogy*, drawn from one realm of experience so as to illuminate another. But whereas Jülicher reached the conclusions that the point of such a parable was usually a very general one, a wide principle applicable to the Christian life in general, thus reducing Jesus virtually to a preacher of ethics and a prophet of moral progress, Dodd's great service was that, recognizing (like A. T. Cadoux shortly before him)[4] that far more probably Jesus originally told these stories to inculcate a very particular lesson directly related to the situation to which they were addressed, he proceeded to look for its theological implication. What was the lesson and its implication? It was, according to Dodd, that the Kingdom of God was already present in the ministry of Jesus. 'Realized eschatology' was the essence of it: the last times were already present; God's decisive action had taken place. Jeremias, although gratefully accepting Dodd's conclusions in large measure, would lay less emphasis on the achieved realization than on the process of realization: the Kingdom of God was being realized—a process had been initiated, though not yet completed.[5]

But we are anticipating. How does Jeremias try to probe down beneath the Gospels to the original teaching and to reconstruct the original setting and meanings of the parables? He uses well-known techniques—those of Jülicher and many others—but with outstanding ingenuity and thoroughness; and he sets to work to establish rules for the reconstruction of the original parables. It is clear that, as they are at present, some at least have suffered alteration by frequent re-tellings and by fitting to the requirements of the Church. This much may be deduced, if only from the comparison of varying versions in the different Gospels. Can we detect the motives and the processes which led to such changes? Yes. Here they are. (1) *Embellishment.* The parables have been adorned in one way and another and their style altered. Compare the parables of entrusted wealth in Matthew (who has enormous sums), and in Luke (who has a larger number of servants). (2) *Redirection.* The original hearers, Jeremias maintains, were mostly

[1] *Die Gleichnisse Jesu* (2nd ed., Göttingen, 1952). A translation by S. H. Hooke was published last month (S.C.M.). This embodied some changes made by Jeremias in his 1954 edition. *Die Abendmahlsworte Jesu* (2nd ed., Göttingen, 1949. A. Ehrhardt's translation [Blackwell] will appear early in 1955).

[2] *Die Gleichnisse Jesu*, 3.

[3] Adolf Jülicher, *Die Gleichnisreden Jesu* [1898, 1899]; C. H. Dodd, *The Parables of the Kingdom* [1935].

[4] *The Parables of Jesus, their Art and Use* [1931].

[5] Cf. N. A. Dahl's 'The Parables of Growth,' in *Studia Theologica*, ii. [Lund, 1951]; and, before him, B. T. D. Smith's *The Parables of the Synoptic Gospels* [Cambridge, 1937], 78 n.1. Note that Col $1^{6.10}$ looks uncommonly like a reflection of the parable of the sower, in a context where *growth and development* is the point.

opponents of Jesus or at any rate 'outsiders.' But now the parables are mostly directed to those who are already inside the Church. Thus, the story of the labourers in the vineyard is, by Matthew, related to the priority of 'last' over 'first' at the final judgment. But originally (thinks Jeremias, agreeing with Dodd) it meant that God was generous, and that the Pharisees were wrong to criticise Jesus for kindness to publicans and sinners. Similarly the parable of the lost sheep, retained by Luke in this original sense, is redirected by Matthew (18^{14}) to the members of the Christian community. (3) *Transformation of Warnings about the Crisis into Exhortations to Morality.* This is really another aspect of the preceding phenomenon. For instance, a parable like 'on the way to the law-court' originally a parable of crisis (as in its Lucan form, $12^{57f.}$) becomes in Matthew ($5^{25f.}$) an exhortation to Christians to be reconciled with one another. (4) *Re-application.* The parables have been not only translated from Aramaic to Greek but adapted in some cases to a Greek setting of thought and manners. Such adaptations reflect the spread of Christianity to Gentile circles. Luke's version of the Great Feast, with its two invitations, displays a consciousness of the Jewish and Gentile missions. Matthew's addition of the wedding garment story shows the Church's anxiety about indiscriminate admission of the Gentiles. Still more significantly, thinks Jeremias (again following Dodd), there is a shift of emphasis discernible in the five Advent parables of the thief by night, the ten virgins, the porter, the servant entrusted with responsibility, the entrusted wealth. These were, he maintains, originally concerned with the immediate crisis in its various aspects. The Jewish leaders were challenged to face their responsibilities, and the Jewish people to keep awake, in face of the imminent disaster threatening Judaism if it did not recognize the ministry of Jesus as the embodiment of God's call and claims. But the early Church redirected them so as to urge upon Christians the duty of watching for the Advent, however long delayed. This section, again, provides another aspect of the phenomenon indicated in sections (2) and (3). (5) *Allegorization.* Under this head Jeremias reiterates the idea, already familiar from Jülicher and Dodd, that whereas Jesus told self-consistent stories, each with one natural point, the early Church sometimes turned them into allegories in which the details were themselves symbolically significant—'the field is the world, the reapers are the angels.' At this point a classification of the material into 'Mark,' 'Q,' 'M,' and 'L' leads to the conclusion that Luke himself perhaps, or his special source at any rate, was less concerned with allegory than the others. Even the Lucan saying 'make to yourselves friends . . .,' which in its present setting allegorizes the parable of the dishonest steward (Lk 16^{9}), need not in its original context have been so applied. When parable and saying are separated from one another, neither is necessarily allegorical. (6) *Collection and Conflation.* Parables, originally handed down as separate units, have been assembled and, in some instances, blended with one another. (7) Finally, their *Framework*—the way in which they are introduced and the morals they are made to point—reveals the hand of the early Church, adapting and appropriating, and often generalizing what was originally particular.

If all this is sound, then it should be possible to make such allowance for these tendencies as shall enable us to get back behind the present form to something like the original. What was Jesus Himself saying in His parables? What was His Message through them? In brief, it was the message of 'eschatology-in-process' which has already been referred to: the Kingdom of God is working itself out, the time of decision has begun to appear. In rather more detail, Jeremias defines it under eight heads: The Great Hope (the tiny seed will grow into a great plant . . .); Salvation is here already; God is forgiving and merciful to the guilty; the Catastrophe is imminent; the Hour is hastening on (you are already on the way to the law-court . . .); Discipleship must be active and practical (the best pearl can only be had at the cost of all . . .); the Son of Man must suffer; the Consummation is assured (when the Temple is destroyed, there will be a new one in which God will be truly worshipped; the Son of Man will be enthroned; justice will be done; Satan will be overthrown . . .).

Throughout this study the scholarship is astonishingly detailed and meticulous, and this alone would make the book fascinating and illuminating. But, more than that, the objective is, as it seems to me, rightly conceived. Nobody who follows Jeremias through his patient investigation can doubt that he has added confirmation to the principle already formulated by others that the mind of the early Church can be detected at work, modifying, applying, adapting, and that an earlier shape can be discerned behind much of what we now see.

What is not quite so clear—to me at any rate—is the degree to which his conclusions can be accepted in detail. Some of them seem to require yet further testing. For instance, the idea of a return of Christ after an interval is treated as an extraneous element derived from the Church. Jesus Himself, it is held, can only have pointed to the imminent catastrophe or crisis then confronting

Judaism and to the Kingdom of God as already beginning. Again, Jeremias is reluctant to allow more than a few parables, or rather picture-sayings (p. 102), to have been originally for the disciples. Most parables proper are believed to have been originally directed to outsiders, especially antagonists, and only afterwards turned inwards by the Church. Or again, he will not allow allegorizations to be original. But are these theses justified in every case? It cannot be doubted that the delay of the Parousia did loom large in the early Church's thought; and that any interpretation of this Parousia which does not make it '*homoousios* with the Ministry' (Manson's phrase) is doubtless false to the original Jesus. But is it so clear that Jesus Himself never spoke of His future coming at all? Mk 13^{30} is not in Jeremias' index of references. Again, even if many parables seem best to suit 'outsiders' it remains to be proved that these were not also intended by Jesus Himself for the disciples. Is not the cleavage between those inside and those outside too rigid? It seems to me that what really distinguishes 'those who are inside' is the fact that they take pains to get the parable explained.[1] Likewise, is it not something of a *tour de force* when Jeremias tries to show that the parable of the wicked husbandmen—directed, as the Gospels themselves agree, against the Jewish leaders—was originally no allegory, but a plain parable, without any allusion to Jesus as Son of God (p. 59)? The fact that so many allegorizations are demonstrably secondary does not prove that none are original. In short the reader must never forget the very careful qualifications which Jeremias himself rightly puts in, and must not allow his clear-cut conclusions to suggest that Jeremias would himself maintain their absolute validity. Although I am filled with admiration for the skilful use of the method, and in considerable agreement with its findings, yet I am left saying to myself: 'Although the Church undoubtedly added and altered, are we so certain that we know at what point it did so, and did it always do so just like this?' This method is one which I believe scholarship must continue to apply, even if few can use it so deftly as Jeremias. The effort at reconstruction must continue to be made. But in making it must we not reckon very stringently each with his own presuppositions, and try to bring these too to some test? And must we not regretfully admit that we cannot often be confident of our results? It seems to me that Jeremias' interpretation of Jesus' own eschatology needs further consideration; and the parables must be checked by the sayings in order to reach an idea of the eschatological teaching as a whole.[2]

In *The Eucharistic Words of Jesus* Jeremias throws down a formidable challenge to the view widely accepted in England that the Synoptists are wrong in representing the Last Supper as a Passover, and the Fourth Gospel right in making the Supper antecedent to the Passover, and the death of Jesus coincident with the beginning of the Passover. It is interesting that this second edition of this famous work contains not only additions small and great and minor modifications, but one major change of mind—namely that Jeremias now accepts the longer text of Lk $22^{19f.}$

Coming to the argument, ch. I is devoted to establishing that the Last Supper was a Passover meal. A wealth of detail, including a discussion of the astronomical data, is applied to the question. Not all the arguments are final and there is perhaps a tendency to sprinkle probabilities and possibilities so liberally that the reader is tempted to forget that they do not inevitably add up to a certainty. But at least some arguments advanced on the other side do seem to be blown sky high, and I confess that the Fourth Gospel chronology will, for me at least, take a great deal of reinstating. In particular, two frequently urged theories come in for devastating fire. One is that the Last Supper, though not a Passover, was a 'Passover *kiddush*.' But, says Jeremias, there was no such thing as a separate *kiddush*-meal. The *kiddush* was merely a special blessing at the beginning or end of a Sabbath or Feastday. A Passover *kiddush* could not therefore have been twenty-four hours before the Passover itself, and the suggestion is thus of no value as an argument against the Last Supper being a Passover. The second theory is that the Last Supper was a special *ḥaburah*-meal. But again there seems to be no evidence that *ḥaburoth*—fraternities formed to perform some special duty—met to hold any ritual meal of their own other than the ritual meals, *e.g.*, the Passover, already current. On the other hand it seems to me that Jeremias' theory must

[1] See C. E. B. Cranfield in *The Scottish Journal of Theology*, 4 [1951], 398f. and 5 [1952], 49ff. for a valuable discussion of Mk 4, including this problem.

[2] For further reading: not only Jeremias' antecedents—Jülicher, Dodd, B. T. D. Smith—but also G. H. Boobyer, The 'Interpretation of the Parables of Jesus' in THE EXPOSITORY TIMES, lxii. 131; N. A. Dahl's lecture, already cited; H. Greeven's 'Wer unter euch . . .?' in *Wort und Dienst* [Bethel, 1952]; G. Stählin's 'Die Gleichnishandlungen Jesu' in *Kosmos und Ekklesia* (*Festchrift für W. Stählin* [1953]); T. W. Manson's short and admirable review of Jeremias' second edition in *Göttingische gelehrte Anzeigen*, 207, No. 3/4 [1953]; G. R. Beasley-Murray's *Jesus and the Future* [Macmillan, 1954], especially ch. 5 (though it is a pity that he does not mention Jeremias' *Gleichnisse* at all).

find some answer to the question why the Fourth Evangelist altered the chronology. The stock answer—that he wished to make the Crucifixion coincide with the actual killing of the Passover lambs—seems to me inadequate. If, on the other hand, the Fourth Evangelist's chronology were right, then it might perhaps be possible to imagine that the Synoptic tradition was an accommodation to the undoubtedly paschal associations of the Last Supper.

In ch. II he tries to relate the account of the Supper to the framework of the Passion Narrative generally.

In ch. III he comes to grips with the crucial problem of the earliest text of the Words of Institution. He very ingeniously defends the genuineness of the longer version in Luke (this is where he has changed sides since his first edition), and explains the shorter version by the influence of a *disciplina arcani*—a secrecy about the most sacred formulae which he tries to illustrate also from elsewhere in the New Testament, especially from the silence of the Fourth Gospel about the Institution.[1] (But why in that case did not the expurgator do his work even more thoroughly? Why did he let remain the highly significant fragment, 'This is my body'?) Proceeding, then, to a reconstruction of the earliest Greek form of the words, Jeremias reaches the following: *λάβετε· τοῦτό ἐστιν τὸ σῶμά μου. τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν* (a form of which the second limb is, to his own surprise, substantially Marcan). His general conclusion is that Mark and Paul drew independently from a common Aramaic source, Paul's form representing liturgical and theological developments—not Paul's own, but possibly found by him at Antioch—while Mark's is nearer to the original. But behind even Mark's lies a more primitive form, possibly without the Covenant saying. Jeremias does not, however, deny that the Covenant idea may represent Christ's own *thought*; and for my part I am slow to be convinced about omitting it.[2]

In ch. IV the original words and their meaning are discussed. This Passover meal was a Messianic meal for the chosen Twelve, the 'Remnant.' Normally at a Passover, before the meal proper began, the Paterfamilias would give the Paschal discourse. Jesus' Words of Institution accordingly would not have been isolated. We may assume a preparatory discourse preceding them. But then, contrary to custom and surprisingly, these Words of Institution were added, as explanation, to the two Graces which began and ended the meal proper. These Graces were normally uncommentated: all comment was completed in the Paschal discourse. (It is fair to ask in parenthesis, as Stauffer asks *loc. cit.*, why, if Jesus had already discoursed fully on the Lamb, He added this much more mysterious comment.) More surprising even than the comments on the Graces—Jesus refrained, so Jeremias believes, from Himself partaking. The Aramaic words following the invitation 'Take,' were probably *dēn bisri* ('this [is] my flesh')[3] and *dēn idhmi* ('this [is] my blood'). *σῶμα*, argues Jeremias, is a quite natural alternative to *σάρξ* as a rendering for *bisra*. What is implied is *comparison*, not *identification* (no Jew could contemplate actually drinking blood); and the whole phrase meant 'I must die a sacrificial death.' Moreover, though the Passover in later Judaism was not associated with *redemptive* ideas, the original rite, Jeremias thinks, was; and the *ὑπὲρ πολλῶν* implied death for the sake of all, including Gentiles (as, originally, in Is 53). The words were probably simultaneous with the distribution, and it is implied that the apostles participated in the blessings of redemption. 'Do this to remind God of you' is the startling meaning given to the *anamnesis* phrase. This is an idea strenuously urged of late by Jeremias and approved by the late Dom Gregory Dix[4]; and it cannot be denied that the conception of a gift or a sacrifice to recall the offerer and his merits to the mind of God may be found in the Old Testament and even in the New (Ac 10^4). Also in Rev 16^{19} (cf. 18^5) wicked 'Babylon' is admittedly 'remembered before God' for evil—and incidentally in order to be given a cup, a deadly draught, to drink. But I find it excessively difficult to believe that such is the intention here. Even in the conception of Christ's 'intercession' for us in Ro 8 and Hebrews, Jesus is never represented as crudely 'reminding God' of what He had done for us. But to return: 'Do this' refers, Jeremias thinks, probably to the repetition of the special Grace by which the Messianic community was established, and which prayed for its consummation (cf. 1 Co 11^{26}).

Every page of this book is fascinating and provocative and rich in detail, and no summary can do it justice. For myself I am greatly impressed, as I have said, by the defence of the Synoptists' chronology, though it must be confessed that in the end this particular problem is not of great

[1] In regard to the *disciplina arcani* he is following several other scholars, including Professor G. D. Kilpatrick in *J.T.S.*, xlvii. [1946], although Kilpatrick takes the opposite view as to the genuineness of the longer text of Luke.

[2] The suggestion that the Covenant saying is not original is questioned also by E. Stauffer in his review of J. in *Deutsche Literaturzeitung*, lxxiii. [1952], 198 f.

[3] Here Jeremias disagrees with Dalman, who had suggested *guph* ('body') not *bisra* ('flesh').

[4] *Jew and Greek* [1953], 102.

moment theologically, since (as G. Dix observes [*op. cit.*, 101]) in either case 'the *whole sequence* Supper, Crucifixion, and Resurrection, took place for the apostles upon the background of Passover.' This consideration, it seems to me, also reduces the force of Dix's objection to Jeremias' dating, namely that, had the Last Supper been a Passover, the Eucharist would have been an *annual* rite. On either dating the Eucharist is Paschal in its associations; and the association of the Resurrection with the first day of the week may provide the explanation of its frequency. Returning to Jeremias, his careful and precise reconstruction of the original Aramaic words is exceedingly interesting though it cannot, of course, be demonstrated as correct. The suggestion that they were interpretations of the special Graces at the beginning and end of the Paschal meal is illuminating. And I am glad to find my own belief that Christ Himself vowed a vow of abstinence, confirmed by this scholar's learned arguments.[1] The sacrificial interpretation of the Words of Institution also seems to me to fit the evidence.[2] Where I am still left sceptical is with regard to the explanation of the Lucan textual phenomena and details of the route by which the variants in the different accounts are believed to have travelled. For some of these things we probably have not sufficient data. Jeremias may be right; but it is 'anybody's guess.' One thing is clear to me—that, as with the Parables, this kind of search for the original is not a mistaken occupation. This great scholar has rendered a signal service, whether or not we find ourselves able to accept all his conclusions.[3]

[1] Though see E. Stauffer's query on this, in his review of Jeremias, *op. cit.*

[2] Contrast Lietzmann's *Messe und Herrenmahl*, discussed by Dr. A. J. B. Higgins in this series in The Expository Times, lxv. 333.

[3] For further reading: Dr. A. J. B. Higgins' *The Lord's Supper in the New Testament* [S.C.M., 1952], containing discussion of the first edition of Jeremias' work, and an explanation of the frequency of the Eucharist along the lines just indicated; his article just cited; and the late Dom Gregory Dix's posthumously published *Jew and Greek*, which contains (though, alas, only in outline) Dix's reply to Jeremias' arguments (pp. 100 f.).

In the Study

Virginibus Puerisque

The Right Line

By H. F. Mathews, M.A., B.D., Alsager, Cheshire

'There is a way which seemeth right unto a man, but the end thereof are the ways of death.'—Pr 14^{12}.

When you were enjoying infant stories they used to tell you about a little red engine which always wanted to go on journeys it wasn't allowed. Last summer that happened to a real locomotive, a green one, and it *did* cause some bother!

One of the famous giants of the Western Region, Horsley Hall, was pulling a holiday train from Birkenhead to the Kent Coast. When it reached Clapham Junction it was found that a bridge had been damaged near Guildford and the journey had to be re-routed. The pilot driver climbed aboard and they started on the other line. All went well until they reached Redhill.

There a permanent-way inspector peered out of his cabin and saw to his horror the gleaming giant of the Western Region. He was used to the lighter locos of the Southern Region, and so was the track at Redhill. But those huge main-line hulks are some tons heavier than their Southern cousins, and the track was not made to stand up to their weight or length.

So the inspector stopped the train. Horsley Hall was uncoupled and taken quietly into Redhill engine-shed, whilst the train went on with a lighter engine. The inspector knew that it might cause untold damage if that huge loco was allowed to go on.

Nor was that the end of the story. Horsley Hall stood idle in the sheds for five whole days. At last, the Southern gave in, and allowed it to travel back to its own Region. But they insisted that it should not exceed fifteen miles per hour until it got off that section of track. What an indignity for a classic engine to endure!

When you come to think of it, it is not only locomotives that sometimes get on the wrong lines. Joseph in Canaan was a prig, boasting that his brothers would have to bow down to him. But when he got to Egypt he used his great ability to deliver his people from famine. At the end of the story he tells us what put him on the right line. 'God sent me before you to preserve life.'

What a difference it makes when God puts a man on the right line! How much good he may do instead of the evil he planned by himself. Remember the brilliant young rabbi, Saul of Tarsus. The best he could do when he mapped out his own life was to persecute Christians and bring them bound to Jerusalem. But when God set him on the way *He* had planned, Saul the persecutor became Paul the apostle.

If you look in your hymn-book you will probably find that some of the hymns were written by a man called John Newton. In his younger days he had been captain of a trading ship, and not all that happened on that ship was noble. In his later days he did an immense amount of good. God had set his course. Once he tried to help a sailor who long before had sailed on his vessel, but who had fallen into evil habits. The sailor would not listen to him. 'Captain,' he said, 'all that I am, I am because of what I saw on your ship.' The damage was done before Newton's life was set on course.

That is what our text is saying. Have you let God set *you* on the right line? He has given you great abilities; but, if you use them in the wrong way, you may do more harm than good in the world. But, if you use them for Him, His world will be glad.

Saint Andrew

By the Reverend Alestair Bennett, M.A., Glasgow

'Sir, we would see Jesus.'—Jn 12^{21}.

During the summer I was on holiday in the Kyles of Bute in Argyllshire. When we arrived we found that there was a large ship lying at anchor in the narrow waters. Of course we were interested in her and were told that she had belonged to the British Government but had been recently sold to Greek owners. Sure enough, when we went out and circled her in a small boat the men aboard were swarthy and foreign in appearance.

One day they began to repaint the ship's funnel. We wondered what colour of funnel a Greek steamer would have. It was very tantalizing, for they painted one side at a time and the tide or wind always seemed to turn the ship so that we could not see what was being done. At last it was complete and what do you think they had painted? They had painted a great, bold St. Andrew's Cross upon the funnel, a blue flag with a white diagonal cross. We were surprised and at first just a little indignant. The St. Andrew's Cross is the flag of Scotland and what right had Greeks to paint our flag on their steamer. Then I began to inquire about St. Andrew, and I soon discovered that Scotland is not by any means the only country that loves him. Andrew is said to have preached in both Poland and Russia and they honour him highly in both countries. Before the Revolution the Russians flew the St. Andrew flag as their naval flag and the highest Order of Chivalry in Russia, similar to our Order of the Garter, was the Order of St. Andrew. And, of course, the Greeks have very good cause for loving Andrew and making him one of their saints. In the Gospels we read that 'certain Greeks' came to see Jesus. They approached one of the disciples and said, 'Sir, we would see Jesus' and Andrew was one of those who took them to Jesus. It was in Greece that Andrew last preached and there he died, died on a cross that was different from that of his Master, the diagonal cross.

It is a good thing to remember how many people love Andrew, the disciple of Jesus. There are many things that seem to separate our peoples of Scotland, Poland, Russia, and Greece, but here is something that used to draw us together and that can draw us together again—our love and admiration for Andrew, the friendly, helpful, and faithful disciple of Jesus.

The Christian Year

Sunday Next Before Advent

I Want to be a Christian

By the Reverend Douglas M. MacIntosh, M.A., B.D., Boston, Mass.

'And the disciples were called Christians first in Antioch.'—Ac 11^{26}.

When one stops to think of it, it is quite a responsibility to be called a Christian. It is a bigger responsibility than to be called a Congregationalist or a Baptist or an Anglican or a Methodist or a Presbyterian or a Unitarian. If one lives in this State of Massachusetts and calls a man a Congregationalist, he may only mean that he looks backward to the Pilgrim Fathers and forward to a Republican victory at the next election. If he calls him a Baptist, he may only mean that he is an average American Protestant with an immersion receptacle instead of a baptismal font in his church. If he calls him an Anglican, he may only mean that he enjoys the vigour of Protestant doctrine and the beauty of Catholic forms. If he calls him a Methodist, he may only mean that he sets a high value on Pentecost and the warmed heart and the songs of Charles Wesley. If he calls him a Presbyterian, he may only mean that he prefers the Word preached without any frills and the Sacraments administered without any innovations. If he calls him a Unitarian, he may only mean that he is at least a fourth generation American and highly individual in his theological beliefs. I say that it is a bigger responsibility—a much bigger responsibility—to be called a Christian than to be designated by any of these denominational names.

The first people to be called Christians, Luke tells us, were the disciples gathered in Antioch.

It may have come to pass something like this. These disciples, including as they did some who had been persecuted for their faith in Jerusalem, and having for their teachers men of such zeal as Barnabas and Paul, took their calling very seriously, and made such an impact upon the life of the city that they got themselves a notable nickname. Their neighbours began calling them 'Christians.' This name may have been applied to them in scorn, or in hatred, or just as a convenient designation, or even in subdued admiration. We don't know. It probably was levelled at them with hostile intent. But these men accepted it as an honourable title. And they soon were taking it as life's highest responsibility and highest distinction to be called by this name. And this habit did not wear off. Two generations later, as the hand of persecution fell upon their church, and the peril of being sent to Rome to be thrown to the lions was upon every heart, they accepted death by wild beasts as a Christian responsibility. Among those so condemned was their bishop, Ignatius, and one of his letters, composed at Smyrna while *en route* to Rome and the bloody ordeal of martyrdom, contains these significant words: 'Only pray for me for strength, both inward and outward . . . that I may not only be called a Christian, but also be found to be one.'

These people who were called Christians first, with their great sense of responsibility handed on from generation to generation, have something to teach us when it comes to clothing our aspirations in the flesh and bones, words and deeds of historic fact. We want to be Christians: they can put us on our way to our goal.

The thing that impresses us, I think, as we seek to unite ourselves in thought and desire with these people is that we are joining a fellowship of salvation. And this discovery carries with it the suggestion that if we want to be Christians we had better learn what this salvation means. Well, they are ready to tell us. It means, they say, being saved from the things of which we are afraid: and the chief of these are *time* and *sin*.

Let us first think about time. All of us, I suspect, are afraid of time. 'Time and tide,' we say, 'wait for no man.' It is impossible to take a frivolous attitude toward time. We wake up each morning a day older, whether we like it or not. We are all 'fighting against time,' and we know it. And it is a losing battle for us unless we can be saved from time altogether! And that is what those first Christians joyfully declare to us—that we can be saved from time altogether. We can know, here and now, what it is to be saved from time, because God is Lord of time. The same Almighty hand that rolled away the stone from Christ's tomb, and overruled time—that same hand is extended to us, to overrule time on our behalf. 'Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me.' The person who has the Lord of time for his guest need never fear time any more. He is saved from time to use it and enjoy it, here below, without any shadow of bitterness or alarm.

The second great fear in our lives is the fear of sin. All of us, I suspect, are afraid of sin, each in his own way. One person attaches his fear to a simple eschatological concept of hell. For him the decisive events are death, the last judgment and the awful possibility of being cast into 'the lake of fire and brimstone.' Another person attaches his fear to the thought of separation from God. For him the decisive, terrifying fact is aloneness. The Parable of the Lost Son expresses this fear. The boy takes his departure into 'a far country.' The tragedy of his life of sin is its aloneness. 'I will arise,' he says, 'and go to my father.' Another person attaches his fear to the thought of moral failure. For him the judgment of conscience is as shattering as a thunderbolt from heaven. You know one or all of these three experiences of fear. The person who isn't afraid of sin just isn't alive! The person who isn't interested in the invitation of those first Christians to a life saved from sin altogether just isn't awake! For that is their astonishing offer: fellowship in a life that is free from sin altogether. The same God, they tell us, who in Christ declares to us His lordship over time also proclaims to us through Christ His lordship over sin. The Cross is our view of this fact; and the Spirit of holiness vouchsafed to us is our experience of it. He who by the ordeal of suffering is Lord over sin makes His abode in our hearts. And this changes our whole relationship to sin—changes it from one of defeat to one of victory; from one of being sin's servant to one of being sin's lord. It makes the Cross *our* experience, *our* victory. 'I have been crucified with Christ,' says Paul, 'it is no longer I who live, but Christ who lives in me.'

FIRST SUNDAY IN ADVENT

God With Us

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW

'While they communed together and reasoned, Jesus himself drew near.'—Lk 24^{15}.

1. One of the most undeniable truths of economics is that division of labour leads to greater wealth and comfort all round. The more each of us concentrates on the task for which we are best

suited, the better and more plentiful will be the products of industry of which we all receive a share. Alexander Selkirk—the prototype in real life of Robinson Crusoe—did contrive to live quite alone on his desert island for more than four years. He showed that under favourable conditions a man can be his own tinker, tailor, candlestick-maker, and cook. It is possible, but it is not convenient. The greater the number of other things we have to do, the less well will we do our own particular job. The more we get together to share our skills and gifts, the better it will be for us all. This is the true Communism—the name of which has been stolen by the Marxists. What Marx taught is a glorified Individualism—to each, from each. The true Communism, in which all are linked to all in bonds of mutual need and mutual helpfulness, would impose no artificial uniformity. As Aristotle taught, goods would be private in ownership, but common in use, and special skills and special gifts would be prized as enabling men not to exploit but to serve their neighbours. So it is in the home, and so surely it is meant to be in society as a whole.

2. So certainly it is in the Church. Religion is not what a man does with his solitariness—at least it is not only that. Much more it is what a man shares with his fellows.

(1) Only in and by such sharing can our individual idiosyncrasies be corrected and our personal deficiencies be compensated for. In fellowship the experience of age moderates the rashness of youth, and the enthusiasm of youth inspires the timidity of age. Thus too the downcast are saved from despair by the joyous faith of those on the mountain-tops of life, and the fortunate are saved from pride by being joined with the heart-broken.

(2) Only in and by such sharing can the common stock of faith be increased. Those who worship God in isolation may be able to keep their own faith from disappearing, but it cannot grow except in society. That is the grave defect of radio religion. Our fellow-worshippers do not know that we are ' with ' them. It is when we ' walk together to the kirk with a goodly company ' that our hearts are warmed and our faith increased.

(3) Only in and by such sharing can the wider designs of the Kingdom of God be brought to fruition. Alone we cannot provide for the whole work of the Church at home and overseas. Only by pooling our limited resources can we have a share in providing for the spread of the gospel throughout the world. The little we give Sunday by Sunday joined with all the other ' littles ' carries on all the vast enterprises of Christ's Church.

3. Quite clearly, then, God wills us to come together. Knowing how prone we are to separate from each other, He made His purposes depend on our co-operation, and His best promises conditional on our being in company.

' If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.' ' Where two or three are gathered together in my name, there am I in the midst of them.' So, too, in our text, ' While they communed together and reasoned, Jesus himself drew near.'

That is what we would like to happen to us, isn't it ?—Jesus Himself to draw near. How can it happen ? It will not be by being solitary. Time must be found, of course, for being alone with God, but we are, most of us, so basically self-centred that we are apt, when by ourselves, to be alone—not with God—but with the shadow of our own fears and hopes. For most, if not for all, God is nearest when we are in communion, in fellowship, with one another. The whole glory of the Incarnation is expressed in one of Jesus' most meaningful names, Emmanuel, and Emmanuel means—not ' God with me,' but ' God with *us*.'

This was confirmed by the experience of the two disciples on the road to Emmaus, as they communed together not very happily and not very hopefully. They were sharing together all they had to share—their doubts and fears. But as they faced their despair—together—the thing happened. Jesus Himself drew near.

That is one of the most significant lessons of this most beautiful story for us. It is that, as we come together, even if we have but little faith or hope or joy to share, our little stock will be marvellously multiplied, for the Lord Jesus Christ will not be far away if it is in His name that we have gathered. It was into a family that Jesus was born. It was in a fellowship—that of the disciples—that His work was done. On the evening of the first day in the week, it was in the midst of the disciples that the Risen Christ appeared. On the day of Pentecost, it was when the disciples were all with one accord in one place that the Holy Spirit came. Down through the ages Christ's work in the world has been done, not by the religious genius, or by the rare mystic, but by the multitude of ordinary men and women who make up His Church.

To-day, at the beginning of this Advent season, it is painfully obvious that there is no hope for the world except in the Advent gospel of Emmanuel —God with us—the good news of God come into the world in Jesus Christ and promised to come again. We shall not hasten the day of Christ's coming and victory by separating ourselves off into little groups and coteries, and still less by standing aloof in what we believe to be splendid isolation. We shall help on God's final purpose for His world only as eagerly and joyously we join

ourselves with the great company of frail and feeble saints who make up His Church. We must do so, ready to teach and be taught, to help and be helped, to pray with them that the same miracle may happen now amongst us as happened so long ago on the road to Emmaus, when, as 'they communed together and reasoned, Jesus himself drew near.' For when Jesus is near wonderful things begin to take place.

SECOND SUNDAY IN ADVENT

The Bible

BY PROFESSOR T. H. ROBINSON, LITT.D., D.D., LONDON

Christ first, Christ last, Christ all in all, Christ the only perfect and complete revelation of God ever made to man—that is the only view a Christian can take. Is there room for a secondary revelation?

Only one answer to this question is possible. Such a revelation is not merely possible; it is indispensable. The need springs out of the very nature of mortal humanity, out of the limitations imposed upon us by the facts of time, space, and matter. All our spiritual experience is mediated through the physical; even our knowledge of one another starts with material experience of sight and sound, and only through them attains that real knowledge of personality which, in the closest forms of intimacy, leads us to forget the merely external.

Jesus has been invisible to mortal eyes for nearly two thousand years. We, being what we are, can reach Him only through some permanent material channel which can offer us a picture of Him, a link with Him, and a path to Him. Here permanent oral tradition would be inadequate, but in the Bible God has given us that which we must have if we are to know Him.

Of course there have been, and are, Christians who have no Bible. This year the British and Foreign Bible Society is celebrating its one hundred and fiftieth anniversary. If you could see the Agenda for one of its committees you would find the business grouped under language headings. Most of these bear names that are strange to us. At frequent intervals the word 'new' follows the name of the language into which translation has been or is being made. By far the great majority of these translations cover only a portion of the Bible. There are myriads of Christians in the world to-day who have no complete Bible; some have as yet none at all in a language they understand. And every one of the items in such an Agenda list indicates a crying demand from some young church. A church, or indeed a Christian, without a Bible is a miracle. We believe in miracles, but not in unnecessary ones, and neither a church nor an individual Christian can presume on the continuance of a miracle when its end can be secured by normal methods.

What, then, is this Bible of ours? Surely it is a God-given statement of eternal truth, presented in a form adapted to a particular occasion. It is like some precious drug, a veritable elixir of life, dissolved in a medium which fitted it for the use of one or more types of patient. It is our task to crystallize out the eternal truth and re-dissolve it in a medium fitted to our own needs. Or, to use a phrase employed by St. Paul in another connexion, we have this 'treasure in earthen vessels,' and we must be careful not to confuse the priceless truth with its container.

Our Bible falls into two parts. There is a gap between them extending over several centuries, and they come to us from very different political and social conditions. It is clear, too, that the religious thought of Israel advanced considerably during the period; much that is tentative or even embryonic in the Old Testament is fully developed and taken for granted in the New. And it is only in that later section that we have the story of Jesus, His birth, life, death, and resurrection, His teaching and the early days of that Church which is built upon faith in Him.

Yet *we cannot dispense with the Old Testament.* The story and the sacred literature of Israel cover a period of a thousand years, showing us how, by slow degrees, a people who had little else to recommend them were trained and educated by God to a point never reached elsewhere by independent human thought. Starting with simple ideas about God, His being, character, and demands, before the Old Testament period closed they had realized at least two profound truths. The first is that there is only one God, and that for purposes of practical religion that God must be seen and known as a person. The second is that God is morally good. When Jesus came in the fulness of time there was no other nation in the world which held these two doctrines. Everywhere else the common people believed in the existence of many deities, gods, and goddesses. Some were good, but others were evil, and there was not a vice or crime which could not claim divine authority. Men of higher standing tended to adopt a philosophical position which denied that personality was real or valid. There can be no sound interpretation of Jesus and His gospel which denies either the uniqueness or the personality of God. We need to remember this, for the human mind too readily drifts away and tends to take refuge in a doctrine of a single universal essence in which all individual identity is lost.

There is yet another, and a better, reason why the Old Testament is in the long run indispensable.

It, or the greater part of it, was the Bible of Jesus Himself. He turned to it in moments of temptation, He used it in refuting His opponents. He found in it the prediction and the warrant of His own mission, His own suffering, and His own place in God's scheme. As none before Him had ever done He penetrated its outer surface, concentrated on the treasure in the earthen vessel and restated its eternal truth in the language and thought-forms of His own day.

We, too, must take into account the features of the Bible, for which we have to make allowance, always remembering that, in the Apostle's words, *the letter kills, the spirit makes alive*. Let us look at one or two.

First, then, the obvious fact of language. The more one knows of translation work, the more hopeless does the task become. Except for terms indicating the simplest material objects, it is very rarely that a word in one language will exactly coincide with a word in another. Words also often have an emotional atmosphere which defies reproduction—and most of us live by emotion rather than by reason.

Even when we understand the words we have to remember that they have been handed down to us by merely human agency, one scribe copying the document he had before him, and almost invariably making mistakes. As a language passes out of common use (this happened with the Old Testament in particular) the mistakes are purely mechanical and produce nonsense. Again and again in reading the Old Testament we come across phrases which are quite meaningless, and we can only guess what the original author actually wrote or said—for example 1 S 13^{1} (omitted in the Septuagint).

Again, we have to consider and allow for the personality of the individual writer. The style is usually characteristic—nobody could mistake Ezekiel's prose for Zechariah's, or his poetry for that of Isaiah. Differences go still further; each writer has his peculiar interests and his special angle. No one man can possibly grasp the whole of God; each will naturally stress that aspect which most strongly appeals to him.

Finally, we must allow for the audience to whom the words were first addressed. A teacher of mathematics will not ask a small child to begin with the binomial theorem or conic sections. A simple mind is often best reached through story and parable. Even moral and spiritual progress must be gradual. There is a section of the Sermon on the Mount which consists of comparisons between the old law and the teaching of Jesus. But in every case the imperfect law had originally been an advance on earlier custom and precept. The *lex talionis* ('an eye for an eye and a tooth for a tooth') was a vast improvement on the standard of vengeance ascribed to Lamech—seventy-seven lives for one!

Yet when all allowances are made, there is not one which affects *the great basic truths* which the Word of God has to offer us. We have the picture of a personal God, unique in character. We have guidance as to the way in which we may maintain right relations with Him. We have warnings and pictures of sin—that which breaks off the right relation with Him. Above all we have the presentation of a Saviour who enters into all human experiences to win us back to God, the Christ from whom even the Bible derives its sanctity. Here and here alone in the world's religious literature we have the futility of the best human effort at reconciliation and a God who takes the first step which makes enduring union with Himself possible, and pleads with us to be reconciled to Him. Here is eternal truth, and we thank God for it.

THIRD SUNDAY IN ADVENT

The Cursing of the Fig Tree

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. . . . And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.'—Mk $11^{12-14. 20-21}$.

In a small coastal town a business man once dashed into the station to catch the early morning train for the city only to find the locomotive drawing out of the platform. Incensed at having missed an important engagement, he realized that he had no alternative but to wait for the next train. As he was passing out of the station he found a schoolboy bent in the act of tying his shoe-lace. The man kicked the schoolboy and justified his bad-tempered act by roaring, 'You're always tying your lace!' To many a sincere Christian mind this act in St. Mark's Gospel appears to be no better than a similar bad-tempered display on the part of Jesus of Nazareth; for glance at the incident briefly. Jesus had a week to live. During these seven fateful days He made His headquarters at Bethany. It was His practice to go into Jerusalem in the morning and return in the evening to His host's house. On Monday, He

was travelling into the Holy City when He spied a fig tree by the side of the road. Having chosen the lot of a poor man, and accustomed to frugality, Jesus approached the tree with the evident intention of gathering a handful of figs which would serve Him for His lunch. It has been suggested that it was of a special variety which should have borne fruit at that early time, but although the leaves were specially early not a fig was to be seen, whereupon Jesus cursed the fig tree. On the Tuesday, when they were again going toward Jerusalem, Peter spotted that, in the space of twenty-four hours, the tree which had been a mass of leafy foliage was now a wizened stump.

This incident will always perturb those who regard it as a nature miracle; who have not the insight to see that this is no ordinary incident but an acted parable. Some indeed have thought that the parable of the fig tree in Luke has been transformed by tradition into this incident. But again and again in the Old Testament we find that the prophets sought to bring home mighty truths to men not by the spoken but by the acted parable. When Jeremiah wished to convince his sceptical townsmen that the fall of Jerusalem was no false rhetoric but an inevitable fact he went about the streets wearing a wooden yoke round his neck. Parables which are spoken can impress; but parables which are acted can impress even more in certain instances. When Jesus cursed the fig tree and condemned it to a life of fruitlessness He was acting a parable to bring a vital truth home to men of His day.

New Testament scholars inform us that in dealing with any parable of Jesus there are three axioms to be observed. The first is that we must find the precise message which Jesus wished to convey to men of His time by the parable and not make it to mean what we would like it to mean. The second is to apply that message to the situation in which we find ourselves to-day. And the third is action; for Jesus never gave parables merely to enlighten men's minds, but that certain needful action might follow. Suppose then we take these three axioms and apply them, briefly, to this enacted parable of the blasted fig tree.

1. First, what was the one precise message Jesus was seeking to convey by the parable? It was that the Jewish nation would become a sterile people through their rejection of Him. Just as Schweitzer has turned aside from a career in philosophy or music or medicine, and all the glittering prizes these would bring, in order to proclaim the gospel to a number of natives in a lonely spot in Africa, so Jesus did likewise. What a career in the worldly sense could have been His! The Greeks and Phoenicians had heard of this unique Teacher and Healer of men. They would have given Him anything to visit their lands with His unprecedented gifts; but, instead, He confined Himself and offered all He had to give to the Jewish race—with what result? To begin with they flocked to Him, but by the end He was left with only a loyal handful. The leaders, who should have known better, incensed the nation against Him and plotted His downfall, so that on the evening of the very day He cursed that fig tree Jesus wept over the city's rejection of Him: 'Oh Jerusalem, Jerusalem, how I would have gathered you . . . and ye would not.' Surely there could only be the most dire consequences for such perfidy. This is precisely the message Jesus was seeking to convey to men of His time through this enacted parable of the fig tree from which He had a right to expect fruit for His frugal meal and which gave Him nothing, so the tree was condemned to sterility. In the Old Testament the fig tree stands as a symbol of the Jewish nation. The meaning to bystanders of the acted parable was that as the fig tree was condemned to sterility for its fruitlessness so too would be the Jewish nation. And is that not precisely what has happened? The Jews are a race who are unable to make their faith count in the world, whereas the Christian faith they rejected is to be found in every corner of the earth. Whatever material prosperity they enjoy, they are spiritually impoverished knowing only a forgiveness that is juridical instead of actual in Jesus Christ.

2. If that was the true meaning of the parable for those who saw it acted, what is its application to the situation in which we find ourselves to-day? Is it not that our efforts to better the world must meet with sterility so long as we continue to reject Christ? A British journalist who visited a German city in 1945 and saw it a heap of rubble was astonished when he revisited it recently and found it almost rebuilt by its enthusiastic inhabitants. Such is the spirit of the moment. Men do not require to be told that their world is in chaos. They know it, and are putting forth herculean efforts to set it in order. Yet, despite the admirable schemes and actions of the United Nations, all the efforts of men to put the world to rights seem to end in frustration as divided Germany, Kenya, Egypt and the triumphant march of ruthless Communism testify. Why should the honest efforts of men meet with such sterility? If this acted parable be correct it is because men have rejected the Christian faith by and large.

3. What action does this enacted parable indicate should follow? That is abundantly clear. The time is long overdue for our generation to repent of the scandalous attitude to the Christian faith of which it is guilty. There is a French story

which tells how a number of civil servants succeeded in making one of their temperate colleagues drunk on his birthday. They regarded their achievement as the joke of the year; but, when they took the man home, threw him helpless on the floor, and then saw the look of horror on the face of his motherless daughter of eleven they would have given their all to undo the thing they considered a piece of fun. That can often happen to us. We do an evil thing and think little of it; then, suddenly, we catch a glimpse of it as God sees it and wish to undo the deed. To see any evil thing from God's angle—that is repentance. And it is high time that men in our day repented in this sense of their attitude to Christ. They need to see their callousness as God sees it and to change their ways. Certainly, if men continue to ignore the Christian faith as they are doing events cannot change much for the better. For the teaching of the Bible is, that if the judgment of God is worked out in historical action so too the forgiveness of God, upon man's repentance, is worked out in historical action in a way marvellous to behold.

Greater parables may have been spoken by Jesus, but certainly no more salutary parable for our generation was ever acted by Him than this one of the cursing of the fig tree.

FOURTH SUNDAY IN ADVENT

The Joy of Salvation

BY THE REVEREND JOHN B. NETTLESHIP, B.A., B.D., CARLISLE

'Restore unto me the joy of thy salvation . . . then will I teach transgressors thy ways; and sinners shall be converted unto thee.'—Ps $51^{12f.}$

We live in an age of specialization. We do not expect that an eye specialist will be able to tell us what is wrong with our wireless set, or that a musician will be able to diagnose our headaches. We consult someone who is competent to prescribe for the particular problem that confronts us.

People do this quite naturally in every realm of life except that of religion. For some peculiar reason a lot of people seem to think that anybody's opinion may carry weight here. But when a man presumes to talk about religion, whether publicly or privately, we have every right to demand his credentials, to know his authority. I do not mean that he must be a trained theologian, or be well versed in Greek and Hebrew. What I do mean is that the only man who has a right to be heard when he passes opinions about God is the man who has had an experience of God.

Therein lies, surely, part at any rate of the authority of the Bible. Its writers are men with a first-hand experience of God. They would say in the words of Jesus Himself: 'we speak that we do know, and testify that we have seen.'

That is the spiritual value of this fifty-first Psalm, and particularly of this passage chosen for our text. These are words spoken out of the depths of a man's own experience. The key-word is 'Restore.' There is an implicit contrast brought out by that word. The writer has wandered from the way of godliness into the world's way; he has turned from devotion to disobedience. He has seen both sides of the picture. He realizes the poverty of the godless life. He knows from his own experience in which path he would rather walk.

His experience can be expressed in the words of the hymn-writer:

> What peaceful hours I once enjoyed!
> How sweet their memory still!
> But they have left an aching void
> The world can never fill.

So he prays, 'Restore unto me the joy of thy salvation.' Notice there another implied contrast. He asks for the joy of God's way, contrasting it with the misery of the godless way. I believe that to be a valid distinction, though it wouldn't be generally accepted by people who like to call themselves men of the world. Ultimately, if not immediately, the godless life is the life of misery; and even immediately there are no joys to be compared with the joys of the man or woman who is seeking to do the will of God—the joy of conscious growth, the joy of sharing in the purposes of God, of seeing His plans unfolding, the joys of giving and serving—the man of the world knows nothing of these joys. The things which give him gratification are all of a transient nature, and when they go his joy inevitably goes with them. But Jesus speaks of the joy that 'no man taketh from you.' Whatever evidence there appears to be to the contrary, the Scriptures are right when they assert, 'the way of the transgressor is hard.'

'The joy of thy salvation.' That is what he asks for. 'Thy salvation.' Salvation simply means deliverance—indeed to go back to its even more vivid root meaning, it is to be broad, spacious. Salvation is enlargement, liberty. How strange that men should have conceived of religion as being the very opposite to that—something narrow and limited and cramping. And just as we have seen that the only truly happy people are God's people, so, too, the only truly free people are God's people. Someone has said 'Man is born free and everywhere he is in chains.' That is true, isn't it? Man is in bondage to his fears, to convention, to his lower nature. Only those who have learned the way of Christ know the 'glorious liberty of the children of God.' All the blessings which Christ gives of forgiveness, guidance, strength, enlighten-

ment, and comfort are given that men may know this largeness of life—this liberty. His picture of Himself as the door of the sheepfold illustrates that. 'By me if any man enter in, he shall be saved, and shall go in and out, and find pasture.' Notice the connexion of the words 'go in and out' with the word 'saved.'

But notice what the Psalmist says now, if God will restore to him the joy of salvation. 'I will teach transgressors thy ways, and sinners shall be converted unto thee.' We miss the whole point of this passage if we think that the Psalmist is trying, so to speak, to strike a bargain with God.

I am afraid that element does sometimes creep into our religion. One of the great hymns of the Church, 'O God of Bethel,' is always spoiled for me by its last verse (a paraphrase of Gn 28^{21}). First it asks God for all the mercies which it is right for us to ask of God, and then it finishes,

> Such blessings from Thy gracious hand
> Our humble prayers implore;
> And Thou shalt be our chosen God,
> And portion evermore.

These words signify that our obedience and service are conditional upon God giving us the blessings that we ask of Him.

But that is not the note of the Psalmist in our text. He realizes that just because he has lost the strength and comfort of God himself, so his ability to strengthen and comfort others is impaired. So he asks God to restore to him the joy of salvation, not simply as a personal blessing, but in order that he himself may be used in the service of God. There is no more hollow sound than the voice of some one trying to preach a gospel in which he does not believe. We cannot lead people into the way of life until our own feet have trodden in that path.

That was John Wesley's experience. He went out to Georgia in earnestness and sincerity, but he came back saying that he had tried to preach to others while the person most in need of conversion was himself. It was not until he had that intimate experience of God's power—'I felt my heart strangely warmed'—not until then that he became the source of power and inspiration, the stirrer of hearts, the winner of souls that he was afterwards to be.

We all need to pray,

> Lord, speak to me, that I may speak
> In living echoes of Thy tone,

for we can only speak to others of Him when He has spoken to us. May God restore to us all the joy of His salvation, that we may teach transgressors His way, and that sinners may be converted unto Him.

The Decline of the Devil [1]

By J. M. Ross, M.A., London

A question that is all too little faced by expositors at the present time is whether there really exist any demonic powers independent of our human nature, and whether belief in such powers has any necessary connexion with Christian faith. It is still broadly true, as was stated forty-three years ago,[2] that 'among modern writers of the Protestant School the whole subject has ceased to excite any interest either speculative or practical.' The purpose of this article is first to give a brief history of the decline of Christian interest in the devil and the powers of darkness, and then to suggest some reasons for the decline, with questions as to the validity of those reasons.

The Devil in the Early Church. It is common knowledge, at least among scholars, that the New Testament is permeated by belief in a real world of evil powers. (The extent of that permeation is not always appreciated by the ordinary reader of the Bible, who does not understand that the Pauline 'principalities' and 'powers' are part of the kingdom of darkness and that 'spiritual wickedness in high places' refers to the activities of the satanic powers, not of earthly governments.) The New Testament, however, is not alone in this belief: acceptance of evil spirits is almost universal among primitive peoples. What is perhaps more distinctive of early Christianity is the belief that the hosts of evil are under the leadership of a Prince of Darkness.[3] Indeed it is arguable that Jesus Himself stood out from His Jewish contemporaries in emphasizing Satan rather than his satellite spirits as the great enemy of God.[4]

[1] The substance of this article was delivered in a paper read to the 1954 Conference of the Society for the Study of Theology.

[2] By H. Leonard Pass in the *E.R.E.*

[3] The origin of this belief is obscure. It is commonly attributed to Persia, but Langton (*Essentials of Demonology* [1949], 220–1; cf. his *Satan, a Portrait* [1946], 9–25) thinks it had an independent origin among the Hebrews, though subsequently influenced by Persia. Bultmann (*Theology of the New Testament*, § 15, 4 (a), 57) stresses the influence on Christian thought of Hellenistic Gnosticism.

[4] Cf. S. Eitrem, *Some Notes on Demonology in the New Testament* [1950], 6.

There are signs [1] that in the Apostle Paul's mind the powers that filled the space between earth and heaven were not sharply differentiated into good and evil, but Christian doctrine soon settled down into the conviction that there were only two classes of angels, fallen and unfallen; the fallen angels being of limited power but unlimited badness. The belief in the reality of these demonic beings continued for more than a thousand years to be an essential element in Christian thought and practice. The victory of Christ over the devil formed, at least until Anselm, the leading feature in theories of the Atonement. The importance of the demons in practice may be judged from the retention for many centuries of the separate office of Exorcist. The struggle against the demonic powers formed the main preoccupation not only of the desert fathers, but later of the mediæval monks. The story is told at some length in Dr. Edward Langton's book *Supernatural* (1934), and need not be enlarged upon here.

Decline of belief in the devil. The sixteenth century saw the beginnings of a change. Luther's attitude to the world of demons was quite mediæval, but Calvin [2] quotes only Scriptural and not experimental evidence of the existence of devils; moreover he found it necessary to refute the 'ravings' of contemporary rationalists 'who frivolously allege that devils are nothing but evil affections or disturbances originating in our human nature.' [3] The validity of the experimental evidence for demonic agencies was more and more called in question in the following century, and much was written on one side or the other.[4] In vain, however, did Baxter write *The Certainty of the World of Spirits fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc., written for the Conviction of Sadducees and Infidels*: by 1700 it was a case *of Sadducismus Triumphatus*.[5] The changed climate of thought is well illustrated by the passing in 1735 of a new Witchcraft Act based on the explicit assumption that witchcraft is impossible. From then onwards the lesser demons dropped away (even Swedenborg's devils appear to have been visionary rather than real), leaving Satan alone to be believed in, not as the cause of visible or tangible phenomena, but as the presumed author of purely spiritual temptations. During the nineteenth century Satan himself became less and less of a reality to Christians, so much so that a French writer [6] could say that the masterpiece of the devils was to get their existence denied by this century.

The prevailing opinion of theologians in 1910 was thus summed up by A. E. Garvie at the end of his article on the Devil in the *Encyclopædia Britannica*, 11th edition: 'The possibility of the existence of evil spirits, organized under one leader Satan to tempt men and oppose God, cannot be denied; the sufficiency of the evidence of such evil agency may, however, be doubted; the necessity of any such belief for Christian thought and life cannot, therefore, be affirmed.' The subject had been removed from the sphere of dogma to that of mythology and folk-lore.

Recent developments. During the last thirty years there has been some revival of interest, if not of belief, in the demonic world.

In the first place, it has at least become possible to use terms such as 'demonic' without being thought utterly obscurantist. It was perhaps Tillich who set the example in his essay *Das Dämonische* (1926), which was translated into English in 1936,[7] just in time for the Oxford Conference of the following year, on which he made a deep impression. Tillich, however, does not appear to be interested in devils as existing apart from man, but regards 'the demonic' rather as a destructive and disruptive force welling up from the depths of human nature—almost another name for original sin.[8] Subsequent writers have, it is true, often spoken of 'demonic forces' as if these forces worked on man from without, but have these writers thought out how it is possible for a force, *i.e.* something blind and mechanical, to have a quality usually attributable only to a personal will? [9] Can such a force be demonic any more than gravity or Gresham's Law or old age?

Another writer who speaks of demons without really believing in their objective existence is Peter Drucker, who has a chapter in *The End of Economic Man* entitled 'The Return of the Demons.' What Drucker is saying here is that the man-made horrors of war and unemployment are now regarded in the same sort of way as demons were regarded in former ages: they are irrational intrusions which must at all costs be banished; but as 'demons' their existence turns out to be only metaphorical.

There are, however, evidences of a revival, or at least survival, of a belief in real evil spirits.

[1] *E.g.*, Ro 8^{38-9}, 1 Co 11^{10}, Eph 3^{10}, Col 1^{16}; cf. also 1 P 3^{22}.

[2] Inst. I, xiv. 13–18.

[3] *Ib.* 19 (*quae nobis ingeruntur a carne nostra*).

[4] *E.g.*, James VI and I, *Daemonologia*; Hutchinson, *Essay on Witchcraft*; Reginald Scot, *Discovery of Witchcraft*; Defoe, *System of Magick*; Beaumont, *Treatise of Spirits*.

[5] Title of a book by Joseph Glanville published in that year.

[6] Fr. Ravignan, quoted by Faber, *Growth in Holiness* [1860], 190.

[7] As pp. 77–122 of *The Interpretation of History*.

[8] A very similar view had been expounded as long ago as 1856 by Martensen in his *Christian Dogmatics*.

[9] Cf Langton, *Satan, a Portrait*, 110.

Such a belief underlies, if not *The Screwtape Letters*, at least the novels of C. S. Lewis and Charles Williams. Missionaries come across cases of what they can only describe as demon-possession, and say they have felt the powers of evil in places which they afterwards discovered were heathen temples. Langton in 1934, after reviewing the whole history of the subject, came to the following conclusion : ' It may yet be that the belief in the Devil and evil spirits, which the researches of anthropologists, and the labours of scientists in various realms, seemed not long ago likely to banish from the circle of modern religious conceptions, will again re-establish itself upon the basis of experience as well as upon that of revelation.'[1] Leaving aside the question whether there are in the world of nature evidences of a pre-human Fall, there are certainly in the records of modern psychical investigation many cases of possession by spirits, some of them evil, who may or may not have had a previous bodily existence on earth ; though there seems to be no experimental evidence of this kind for Satan or any master-demon.

However, notwithstanding these tendencies, the main drift of modern Christian thought, at least in this country, is against any belief in the devil or demonic powers as objective wills working for evil in the world. A glance at any modern outline of theology will demonstrate this.

Reasons for disbelief in the devil. Why, then, has disbelief in the devil become so prevalent in the last hundred years ?

(1) Is it because the existence of the devil is *not capable of scientific proof* ? [2]

But in that case, ought we not to give up belief in God also ? (There is of course this difference, that we can surrender Satan to the spirit of the age without ceasing to call ourselves Christians.)

(2) Or is belief in the devil *inconsistent with a monistic view of the universe* ? [3]

But even if we discard the devil, there still remains the age-old problem of how a monistic universe can contain evil that really exists and is really evil. The traditional theory that the devil was created by God but fell through his own sin, though lacking firm support in Scripture,[4] was at least an honest attempt to do justice both to the sovereignty of God and the reality of evil.

[1] *Supernatural*, 282.

[2] Cf. Bultmann in *Kerygma and Myth* (Eng. Tr. 1953), 4 : ' Now that the forces and the laws of nature have been discovered, we can no longer believe in spirits, whether good or evil.'

[3] '. . . the view of the world which has been moulded by modern science and the modern conception of human nature as a self-subsistent unity immune from the interference of supernatural powers.'—Bultmann, *ib.*, 7.

[4] Barth, *Kirchliche Dogmatik*, III, 3, 622–3.

(3) Collingwood [5] in 1916 wrote an essay arguing that the devil as an entirely evil will is *a metaphysical impossibility* : evil being not the absence but the counterfeit of good, every evil act of will must contain an element of good.[6] Collingwood concluded that the devil is no more than a myth or type of human evil, ' an immanent spirit of evil in the heart of man,' but ' considered as a person, non-existent.'

But must the devil be entirely evil ? Personality is a good thing, but the attribution of personality to the devil, far from making him better, makes him more powerful, and therefore worse. The more thoroughly he counterfeits good, the more fiendish he becomes.[7]

(4) Disciples of Tillich would contend that personality derives from God, but *the demonic, the evil that disintegrates personality, cannot have a personal origin.*

To those who so contend, the same question may be asked as of Collingwood. Moreover, does it follow that because God is personal, all personality is necessarily divine ? May there not be a personal will independent of God ?

(5) Perhaps in the popular mind *the reality of the devil has faded with the reality of hell.*

But do these two necessarily go together ? The sphere of the devil's operations is earth, not hell ; and hell can be conceived of as a place where God, not the devil, punishes the wicked, or alternatively as a place or state in which men bring down on themselves the consequences of their evil lives. The Bible regards hell not as the present abode of Satan but as reserved for his future punishment.

(6) A laudable motive for disbelief in the devil is *a desire to attribute to man himself the sole responsibility for his sin.*

Yet even this may not be an entirely worthy motive, if Brunner [8] is right in holding that man's desire to be responsible for the initiation of sin is part of his pride of independence.

(7) Others maintain that *to personify the devil makes sin attractive and heroic* in a Miltonic way ; better simply talk of sin, and leave it in all its ugliness.

But this is not an argument for the non-existence of the devil, but only for reserve in talking of him. It is for this reason that Barth, who by no means underrates the reality of a negative realm actively opposing God, gives that realm only ' a short,

[5] In *Concerning Prayer*, by B. H. Streeter and others.

[6] Collingwood might have quoted the inconsistency of the opening lines of *Paradise Lost*, Book II :

> ' High on a throne of royal state . . .
> Satan exalted sat, *by merit* raised
> To that bad eminence.'

[7] Cf. Barth, *op. cit.*, 616.

[8] *Dogmatics*, II, 140.

sharp glance,' [5] lest we should be tempted to elaborate a demonology that would give the devil and the demons a status akin to that of God and the angels.

(8) Perhaps the real reason for the modern rejection of the devil is that *we do not take evil seriously enough*. We have grown accustomed to a Platonic conception of evil as merely the absence or negation of good; but if evil is more accurately regarded as the counterfeit of good (see (3) in previous page), then the counterfeit of God cannot otherwise be thought of than as an active will seeking to thwart His purposes. If this is so, it is no longer necessary to explain away or 'demythologize' the references to the devil which appear prominently among our Lord's utterances and elsewhere in the New Testament.

[5] *Kirchliche Dogmatik*, III, 3, 609.

Contributions and Comments

Matthew xxii. 1–14

In the Matthaean parable of the Marriage Feast (22^{1-14}) the final incident of the Man without a Wedding Garment is often held to be part of another parable, attached here by mistake. In support of this hypothesis it is not always remarked that the 'servants' of *vv.* 1–10 are δοῦλοι while the 'servant' of *vv.* 11–14 is διάκονος. It appears to me that this fact supports the thesis that *vv.* 1–10 and *vv.* 11–14 have separate origins.

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St. Mark v. 39

I am grateful to the Rev. R. E. Ker (The Expository Times, lxv. [July, 1954] 315) for his clear presentation of the difficulties of this passage and of the various suggestions towards a solution.

With regard to his own suggestion, this seems to me impossible. The grammatical difficulties are such as to necessitate too much conjecture for our comfort. I agree with Mr. Ker in not feeling happy about the view that Jesus was denying that the girl had died at all. I share with him his objection to the supernatural knowledge of the girl's condition that has in this case to be admitted. The less we assume this without sufficient reason, the better. But have we not to admit the same supernatural knowledge if we say that Jesus knew that when the mourners began their lamentations before Jairus left the house to seek Him the girl was not dead, but literally asleep? What evidence is there for saying that Jairus on meeting Jesus told Him that the mourners had not waited for death? Regarding the theory that Jesus was simply comparing death in general with sleep in view of the belief in the Resurrection, I take it that His words could be heard by the parents as well as by any professional mourners. But I doubt whether the Master would on this ground have forbidden people to weep. He recognized that sorrow at such a time was natural. He is reported to have said to His disciples in view of His own early departure from them, 'Ye now therefore have sorrow.' The sorrow was reasonable, even though it was to be turned into joy. Besides, as Mr. Ker says, the meaning conveyed to the hearers was that He meant physical sleep, for they laughed Him to scorn.

There remains the view that as the girl was to be restored to life in a few minutes the state of death could with special fitness be likened to sleep. I see no reason against this. I do not think that Jesus blamed the mourners for not knowing what He was about to do. He simply told them to cease mourning. There is no suggestion of blame in Matthew's words, Give place, or in Luke's words, Weep not. Mark has, Why make ye this ado and weep? Is it necessary to suppose that behind this there was anything more in the Master's actual words than a strong assertion that the occasion did not call for mourning? The other occasion when Jesus forbade weeping was when He was about to raise the son of the widow of Nain. Is not this in line with what Jesus said to Jairus when the news was brought that his daughter was actually dead? The words were, 'Be not afraid, only believe.' The limitation expressed in the proverb, 'While there is life, there is hope,' did not apply in the presence of Jesus. In the same spirit when He arrived at the house He sought to allay the atmosphere of fear and agitation just before proceeding to raise the dead to life.

A parallel case is that of Lazarus when Jesus, according to John, said: 'Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.' In view of the speedy awakening, the condition of Lazarus could reasonably be called sleep.

There seems to be nothing against the use of καθεύδω in such a connexion.

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πρωτότοκος πάσης κτίσεως (Colossians i. 15)

Most scholars agree that these words are incorrectly translated both in the Authorized Version

(' the firstborn of every creature ') and in the Revised Version (' the firstborn of all creation '), although the latter translation is retained in the Revised Standard Version.

The context makes it plain that the phrase must mean ' born before all creation ' : ' for in him were all things created . . . all things have been created through him, and unto him ; and he is before all things, and in him all things cohere ' (*vv.* 16 and 17). Moffatt's rendering is a paraphrase which gives the correct meaning : ' born first, before all the creation.'

Is there any grammatical justification for the assertion that *πρωτότοκος πάσης κτίσεως* can mean ' born before all creation ? ' Most commentators are content to cite Jn 1[15] : *πρῶτός μου ἦν*, ' he was before me.' But we need a closer parallel involving the use of *πρωτότοκος*. Such an instance is to be found in the Septuagint (2 Kingdoms 19[43]) where the man of Israel says to the man of Judah *πρωτότοκος ἐγὼ ἢ σύ*, ' I was born before you.' This example clearly shows that *πρωτότοκος*, followed by the comparative construction, means ' born before.'

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Recent Foreign Theology

Doctrine of Creation. Swedish contributions to Biblical learning have been many and important in recent years. To their number has been added the first volume of *Studies in the New Testament Teaching on Creation* by Gösta Lindeskog.[1] While the title of this volume links it with New Testament scholarship the bulk of the volume is concerned with the Old Testament, the intertestamental literature, and with Philo. It thus covers a wide range and it can be said at once that it rests on wide and thorough reading and on penetrating study. The whole is offered as a contribution to Biblical theology, for the author is persuaded that there is a fundamental unity to be found in the rich diversity of Biblical teaching. He starts with the Creation narratives of Genesis, and rightly sees that through all the diversity of their form there are significant common ideas about God and man. While there are reminiscences of mythological ideas to be found in the Old Testament its dominant thought on Creation is not mythological in either of these passages. Both are monotheistic and theological. Dr. Lindeskog directs attention to the place of Israel in the work of Creation through her election, and the development of the concept of a New Creation which is taken up into the thought of the New Testament. Between the two Testaments lie those other works which are here treated, and which played a part in leading from one to the other. The whole volume is worthy of careful study by all who share the present interest in Biblical theology.

Archaeology. Professor André Parrot, the excavator of Mari, has a busy pen, and his books succeed one another with great rapidity. He has now issued the second volume of his work on *Mesopotamian Archaeology*.[2] This is a substantial and well-illustrated volume, dealing with the technique of excavation and with some problems. He first writes of the technical equipment and personnel needed for an expedition, and the innumerable things that must be remembered and provided for. Modern excavation is a scientific enterprise, needing expert planning and the most exact recording. From this he passes on to what he calls Mesopotamian Proto-history, and summarizes evidence provided from a number of sites. He concludes his work with a long and detailed examination of Mesopotamian Chronology. This is a vexed question, on which much fresh information has come to light in recent years, including some from Mari, and the general tendency has been to bring dates down much lower than had earlier been done. Professor Parrot thinks Albright has brought them down too low, and after his careful survey of the complex evidence he favours the chronology of Professor Sidney Smith, which puts the date of Hammurabi sixty-four years earlier than Albright.

Almost simultaneously with this book Professor Parrot has issued a third volume in the series of *Cahiers d'archéologie biblique*. This is devoted to the *Tower of Babel*.[1] He thinks the Biblical writer is unjust in his condemnation of the building of this tower, and after reviewing all the evidence from archaeology and elsewhere concludes that the Tower of Babel was a raised Temple, whose purpose was a reaching out to God in appeal. It marked the Gate of God—which Bab-ilu signifies—and should be brought into relation with Jacob's ladder, which marked the Gate of Heaven (Gn 28[17]), and its erection was a moving anticipation of the cry of Is 63[19] (E.V. 64[1]).

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[1] *Studien zum neutestamentlichen Schöpfungsgedanken.* Uppsala Universitets Årsskrift [1952], 11. Lundequistska Bokhandeln, Uppsala ; Kr. 22.

[2] *Archéologie mésopotamienne*, ii. *Technique et Problèmes* [1953]. Albin Michel, Paris : Fr. 1380.

Entre Nous

Evangelism To-day

The Face of My Parish, by the Rev. Tom Allan, M.A. (S.C.M. ; 7s. 6d. net), is an interim report on a very significant phase of contemporary evangelism. It is written in the conviction that the key to evangelism to-day lies with the parish or local congregation, and that mission must be thought of not as a sporadic effort but as the continuous pattern of the Church's life. It tells the story of how one typical congregation sought to fulfil its obligation to become a truly missionary parish. The author says that his report is probably 'sketchy, hesitant, and disjointed.' These are not the adjectives which are likely to occur to any reader laying this book down. For this is in fact an immensely moving document, springing from a passionate personal concern and bearing on every page the hallmark of integrity. It cannot have been an easy book to write, and it is not a comfortable book to read. But it is quite certain that in these pages there is an authentic word of the Lord for minister and layman alike, and for the Church at large as it girds itself for its essential task in this generation.

Three features of the book are particularly worthy of notice.

First, its honesty. The author is too frank to suggest that the conception of the missionary parish will find acceptance everywhere. He does not bypass the inevitable difficulties. He faces them squarely. He will not allow us to forget that occasionally those who have been won in campaigns of visitation have been chilled out of the Church by the attitude of some of the old members. Where the basic truth of the apostolate of the laity is taken seriously, cells or groups for witness will come into being within a congregation ; and this, too, carries with it a double danger. For on the one hand such groups, necessary as they are, can easily become exclusive, even Pharisaical ; on the other hand, their existence may be resented by those who are content with the conventional framework of the Church's life, and thus tension and even conflict may be produced. But the author reminds us that 'for the Church, as for the individual, the point of conflict is the point of growth.' His fearless honesty tracks down the frustration of the Church to its ultimate source, and this is what makes the reading of the book such a searching and challenging experience ; for after a penetrating analysis of the secularization of the Church, the author has these words : 'But at the end of the day I am compelled to recognize that the failure of the Church is my own failure as a minister, and that the answer to it lies within myself. To realize that is our despair : it is also our hope.'

Second, its realism. When we talk, as we sometimes do too glibly, of the necessity of encouraging the emergence of a lay apostolate, do we bring such fine abstractions into relationship with the concrete stuff of contemporary life ? Would we be as fluent in our advocacy if we had more actual experience of trying to live the Christian life in a slum tenement or as a riveter's mate in a shipyard ? There is nothing vague or nebulous in the message of this book. If the vision of the prophet is here, here also are detailed practical counsels for translating vision into action. Here is direct, down-to-earth guidance for any congregational group feeling its way towards the fulfilment of its functions as a training school in Christian discipleship and as an evangelizing agency through which faith may express itself in service.

Third, its wisdom. To take but one instance, consider this aphorism : 'The only way to prepare a church for evangelism is by the work of evangelism.' It has sometimes been argued that the Church must see to its own life before it can hopefully tackle the work of evangelism : first strengthen the faithful, and then you will be ready to communicate the gospel to the world outside. The author's strategy, based on dramatic experience, is different. He shows convincingly that the two things belong together inseparably, and that there is no precedence in point of time. The surest way to strengthen the faithful is to entrust them with an immediate missionary vocation. Again and again Allan found that when members of a group, apparently ill-equipped, went out on their mission of friendship in the name of Christ, in that very act they themselves encountered Christ in a new and living way and received from Him a fresh commission. This, it is clear, is an insight reflecting the wisdom of the New Testament itself : 'Let us go forth unto Him without the camp, bearing His reproach'—*unto Him*, for it is in that world outside which He died to win that Christ is most surely to be found, and to stay in the camp is to lose Him.

Two footnotes may be added. One concerns the author's breadth of view. In offering this account of what he believes to be the true pattern of evangelism for this age, he does *not* assert that older methods—the mass meeting, for example—have had their day and must now cease to be. This familiar assertion is a radical misjudgment. We have no right, in the name of even the best, most up-to-date pattern of evangelism, to dictate to the Holy Spirit. 'The wind bloweth where it listeth.' It is the perennial temptation, not only

of institutional religion, but also of missionary enthusiasm, to map out some preconceived sphere or method as the one truly valid area for the operation of divine grace. This doubtless is what Barth had in mind when he declared—'Man has taken the divine into his possession; he has brought it under his management.' But our author's breadth of view and evangelical humility have safeguarded him from any such dangerous dogmatism. 'The wind bloweth—thou canst not tell whence nor whither.'

The other note is personal. Many readers will rejoice in the warm tribute this book rightly pays to the work of the Rev. D. P. Thomson, who incidentally was largely responsible for the initiation of the movement in the author's Glasgow parish. It is probably true to say that no man has served the Church of Scotland more devotedly for a generation than 'D.P.'; and his labour of love has had an effect more far-reaching and permanent than is always recognized. All who know him will heartily homologate the tribute paid in these pages by a kindred spirit.

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The Bible

When the Queen was crowned in Westminster Abbey, prior to the beginning of the Communion Service, she was presented with a copy of the Bible, handed to her with these words: 'Our gracious Queen: To keep your majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; This is the royal Law; These are the lively Oracles of God.' F. J. A. Hort once wrote: 'In respect of the Bible especially, it remains true that whatever helps our understanding helps also in the long run our praying and our working.' In *Back to the Bible*, by Canon H. G. G. Herklots, M.A. (Benn; 12s. 6d. net), we have a fascinating book to help us to understand the Bible better. It is not a book of interpretation and commentary; it is a book which tells the story of how the Bible came to be in the form in which we possess it to-day.

It is interesting to note the order in which the various texts of the Bible were printed. In 1456 the Latin Bible was printed. Between 1477 and 1487 Jewish scholars achieved the printing of the Hebrew Old Testament. It was not until 1516 that the Greek New Testament was printed. But when the Greek New Testament was printed, with Erasmus' new Latin translation and introduction and comments no fewer than a hundred thousand copies were sold in France alone. The New Testament has always been a best-seller.

Certain notable dates stand out in the formation of the Bible. Somewhere about 1200 Stephen Langton divided the Bible into chapters for the first time. In 1551 Stephanus published the first text to be divided into verses. In 1496 Colet began to lecture in Oxford on the almost lost Greek text—and he began with Romans.

In the fourteenth century a Bible cost 5 marks, which is the equivalent of £40. The annual stipend of a priest was also 5 marks, and therefore to buy a Bible would cost a priest in those days one whole year's stipend.

In the Decian persecution, the last of the great Roman persecutions, the deliberate policy was to destroy the Bible. 'If Bibles were not destroyed they might be like buried seeds and put forth a new life later on.' That is indeed what happened.

One of the most interesting things is the amount of the Bible which was committed to memory in olden days. 'In 1542 Bishop Bonner ordered all the priests of the diocese of London to learn the whole New Testament by heart. Ten years later Archbishop Holgate enjoined that all the vicars choral of York, who were under forty years of age, should commit to memory every week "One chapiter of Sancte Poule's Epistles in Latyne, after the translation of Erasmus, begynnynge at the first chapiter of the Epistle to the Romans; and that the queresters do learn withoute booke every weke, or at least every fourtenighte, one chapiter of the Gospells, and th'Acctes of the Apostles to th'ende, in th'Enlishe tonge, begynnynge at the first chapitour of Sancte Matheue."' An inquisitor found amongst the Waldensians a young cowherd who knew by heart, word for word, forty of the Sunday gospels. Long before this Eusebius had met in Palestine a blind Egyptian who 'possessed whole books of the Holy Scriptures not on tables of stone, as the divine Apostle says, nor on skins of beasts nor on papyrus, which moth and time can devour, but in his heart.' The printed book did much to destroy the strength of men's memories. But it might be well if once again we spent more time on memory work with young people.

This is a fascinating book. Canon Herklots at first did not wish to write it because he does not claim to be an expert. The book is all the better for having been written by an amateur in the real sense of the term, for his love and enthusiasm for the Bible shine through every line.

WILLIAM BARCLAY

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